

A SHORT  
**HISTORY**  
OF THE  
**ATTEMPTS**

That have been made  
*To Convert the Popish Natives*  
OF  
**I R E L A N D,**

TO THE  
**Eftablifh'd RELIGION;**  
WITH A

**PROPOSAL** for their Conversion;  
and a Vindication of Arch-Bishop  
*Usher's* Opinion, concerning the Per-  
formance of Divine Offices to them in  
their own Language.

By **JOHN RICHARDSON**, Rector of  
*Annalt*, alias *Belturbet*, in the Dioceſe of  
*Kilmore* in *Ireland*, and Chaplain to his  
Grace the Duke of *Ormond*, and the Lord  
Biſhop of *Clogher*.

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THE  
PREFACE.

**A**MONG the many Benefits which we reap from History, this is none of the least, that it helps very much to direct us how Religion is to be propagated in the World. The New Testament is very useful to us in this respect; the excellent Rules and Precepts therein prescribed, being not only necessary to be observed, but the wise Conduct of our blessed Saviour, and the Apostles, and other first Planters of it, being also very fit to be Copied by all succeeding Ages, in carrying on the same good Work, And the Histories of the several follow-

iv.      The P R E F A C E.

ing Periods of the Church, are likewise, in their own Degree, of considerable Use to the same End and Purpose: For the Pious and Charitable Endeavours of our Forefathers, when set before us, do not only excite and animate us to do the like; but the Knowledge of the Causes which hindred the Progress of Religion, sheweth us how to prevent or remove the same for the future, and so to proceed with fairer Prospect of Success.

These Considerations have induced me, to Collect a Narrative of the Endeavours that have been used to Convert the Popish Natives of Ireland to the Establish'd Religion. It is now the Space of One Hundred and Sixty Years since the Protestant Faith first appeared Publickly there; and yet it hath made much smaller Progress among the Natives, than could be wished; there being still (as it is generally believed) Six Papists



## THE PREFACE. v.

Papists at least, to One Protestant, in that Kingdom, although we have had many Advantages which might help to facilitate this Work; for we have Scripture and Reason of our side, beyond all Contradiction; we have Loyal and Peaceable Principles to ingratiate our Religion with the Higher Powers, and to induce them to promote it; and, some short Interruptions excepted, we have had the Examples of our Monarchs, and the Legal Establishment, with many other Temporal Advantages, to recommend it to the People. So that there must be some great Impediment in this Matter, which ought to be taken away.

It will not therefore be amiss, by looking back into the Times that have passed since the Reformation, to see after what Manner our Ancestors have proceeded in this Work, and to find out the Causes that seemed to have rendred

vi.      **The P R E F A C E.**

*their Endeavours ineffectual ; that for the future so good and necessary a Design may not be laid aside, because of the Discouragements which the Apprehensions of former Unsuccessfulness may give. And in order to this, I shall endeavour, at every remarkable Period of the Historical Part, to make such Observations and Reflections as may be useful to this Purpose.*

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**I**N the Year of our Lord 1551, and the 5<sup>th</sup> of *Edward VI.* the Reformed Religion began to be first publicly professed in *Ireland.* The Book of Common-Prayer was printed in *English* the same Year in *Dublin*, by Order of the Lord Lieutenant and Council, pursuant to Instructions given by the King himself; and it was publicly read to the People, there being many in and about that City, who understood that Language. *George Brown*, Archbishop of *Dublin*, was the first Person of Note who embraced the Prote-



stant Communion, and he gave full Proof of the Sincerity of his Conversion; for he was very zealous in propagating the true Religion, and took great Pains in converting others to it. He preached often against the Errors of the Church of *Rome*, especially against Praying in an unknown Tongue, and denying the People the free Use of the Scriptures. He caused all superstitious Relicks and Images, to be removed out of the two Cathedrals in *Dublin*, and the rest of the Churches within his Diocese; and made the Creed, Lord's-Prayer, and Ten Commandments, to be set up in their stead. He cheerfully submitted to the King's Order for reading the Liturgy in *English*, and made a Speech for it at an Assembly of the Archbishops, Bishops, and the rest of the Clergy of *Ireland*, who were call'd together by the Lord Lieutenant on that Occasion; which had so good effect, that several of the Bishops and Clergy submitted also. And these Endeavours were used to propagate the Reformed Religion among the Old *English*, and such others as understood the *English* Tongue.

But *George Dowdall*, Archbishop of *Armagh*, and many of the Bishops and inferior Clergy, opposed this good Work, so that it did not go on so smoothly and prosperously as might be expected. And that religious and hopeful Prince, King *Edward* the Sixth, dying two Years after, this blessed Reformation in Religion, not having Time enough to settle and take Root, was soon pluck'd up and quite overturn'd, by the Accession of Queen *Mary* to the Throne: In whose Reign, all that had been done by her Royal Brother, was undone and abolished. The Protestant Bishops and Clergy were banished, the Liturgy prohibited, the Scriptures lock'd up in an unknown Tongue, and the Po-  
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pish Superstition and Idolatry every where set up again.

The best that could be said of this Reign, was, that it was very short, which prevented further Designs against the Protestants to be executed.

And it pleased God, by advancing Queen *Elizabeth* to the Imperial Crown of these Realms, not only to deliver them from their Fears and Troubles, but also to restore to them the free Exercise of their Religion: For no sooner was that Excellent Princess (who took great Care to plant Religion and Learning, as well as to enlarge her Conquests in that Island) settled in the Possession of the Crown, but She signified Her Royal Pleasure by Her Lieutenant, That the Reformed Religion should be re-established in that Kingdom, which took some Effect immediately; for the Mass was laid aside in many Places, and our Liturgy made use of instead of it: Sentences of Scripture were affixed to the Church-Walls, in the Place of Popish Trumpery; and Bibles were sent over to be distributed *gratis*, for the Use of the Common-People, there being but few small Ones to be bought in those Days. And this charitable Design was very much encouraged, if not at first set on Foot, by Dr. *Heath*, Archbishop of *York*, who sent two large Bibles, to be set up in the Cathedrals of *Christ's-Church* and *St. Patrick* in *Dublin*, for the Benefit of every one, who had a Mind to make use of them; upon which, great Numbers of People resorted thither, that they might have an Opportunity of Reading the Word of God.

This Alteration in Matters of Religion, occasioned a great Ferment among the Roman Catholics of *Ireland*, and disgusted the Natives especially, who were not at all regarded in it: For our publick

publick Offices were no more understood by them, than the Mass; and they were as much edified by the one as the other; that is, nothing at all. Instead of the Instructions and Exhortations which their own Clergy used to give them, there was no Care taken to instruct them in a Language which they understood; but they were kept still in the Dark, and left blindfold, to seek for the Kingdom of Heaven as well as they could: So that being instigated, in that Juncture, by the King of Spain, and the Pope, they rebelled in a great Body under *Shane O Neil*, A. D. 1560. Which Rebellion being suppressed the following Year, there was in the Year of our Lord 1563, a Tax laid upon every House-keeper, who would omit to come to Church on *Sunday*, which being levied exactly, many came rather than they would pay it. This was an effectual Way to bring many of them, especially of the poorer sort, within the Walls of the Church: But it signified nothing towards Converting them to the Truth, as the Event plainly shewed. For although to save the Charge of a Tax, which they were not well able to pay, many of them appeared in Church, and answered to their Names as they were called by the Church-Wardens: Yet they continued Papists still in their Hearts; and when the first Opportunity offered, they both rebelled and returned to their former Religion, A. D. 1566. From which we may observe,

L How vain and impracticable a Thing it is, to Convert a Nation, by abolishing their Language. This Method is really absurd in the very Reason and Nature of the Thing; for Men cannot be instructed, and consequently converted, by the Use of any Language, but such as they understand;  
and



and until they understand our Language, if we would convert them, we must apply to them in their own. And it is not practicable; for if we will consider the great Difficulty of subduing any one Habit or Custom, we shall be easily convinced, that it is too great a Task, to abolish a Religion and a Language at once, and to prevail with a Nation or Multitude of People, not to speak as they have been used to speak, and not to think and believe as they have been taught to think and believe from their Cradle.

2. It may be observed, that mild and gentle Means are most effectual in propagating Religion. Our blessed Saviour Jesus, the Author and Finisher of our Faith, who best understood the Nature of Religion, and the right way of planting and spreading it throughout the World, impressed none into his Service, and used no harsh Methods in gaining Men over to his Religion: For Religion is seated in the Mind, and Christ's Kingdom is a spiritual Kingdom, consisting in an entire Sway and Dominion over the Hearts of Men; and therefore we must not expect, that they will sincerely receive it, and submit to it, by any Means but such as are fitted to work upon the Minds and Consciences of Men. It was by such Means as these, that our Saviour converted Men to the Christian Faith, even by proposing it to them with such Arguments as were proper to convince them of the Truth and Goodness of it. And when Men use other Methods of Conversion, it gives Cause of Suspicion, either that they are in the Wrong themselves; that they want better Means of Conviction, and mistrust the Goodness of their Cause: Or if they be in the Right, some will be apt to think, that they decline the painful and laborious  
Way

Way of convincing Men of their Errors. But besides the Example of our blessed Saviour, which is very worthy of our Imitation, the Spirit of God hath taught us, by St. Paul, 2 Tim. II. 24, 25, 26. in what manner we should deal with those, whom we would instruct, and convert to the Truth. *The Servant of the Lord must not strive, but be gentle to all Men, apt to teach, patient; in Meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth.* Here God, who perfectly knows Humane Nature, and the fittest Means of prevailing with it, gives us Intimation, that if we expect that Men should hearken to our Instructions, and receive our good Advice, we must treat them very tenderly, and have a great Care not to vex or irritate them; because Nature abhors to follow the Counsels of an Enemy. But to convert the *Irish*, by attempting to abolish their Language, or by any severe and disagreeable Methods, seems to be the Reverse of this; it is to think of perswading and convincing them, by enraging and exasperating them; and of gaining their Hearts and Affections, (without which they can never be truly converted) by taking from them that which is very dear and valuable to them; which is not the way to expel the morbidick Matter, but to poyson the Physick of their Souls: And it is not to bind up and heal, but to rankle and envenom their spiritual Wounds. And therefore it is observed, that Men generally lose their End and Design by such Means, which tempt others to dissemble, and to do Violence to their Consciences, but seldom make true Profelytes. And the Truth of this is confirmed to us by what hath been just now related. For the Means that were used to induce,

induce, or rather compel, the *Irish* Natives to hear *English* Prayers and Sermons, and to hinder them from receiving any Instruction in their own Tongue, made few or no sincere Converts, and only provoked them (as I have already observed) to rebel on the first convenient Opportunity, and to apostatize, if I may so term it, to that Superstition and Idolatry from which they had not been inwardly converted.

Therefore, it being observed, That the Reformed Religion gained little Ground in *Ireland* by the aforesaid Means, Queen *Elizabeth* (for whose Pious Zeal and Princely Bounty, many of the Reformed Churches, besides that of *England*, have great Reason still to bless God) provided at Her own Charge, a Font of *Irish* Types, with the other Instruments of the Press, "In hope that God in  
 " Mercy would raise up some to Translate the  
 " New Testament into their Mother Tongue; as  
 " *William Daniel*, Archbishop of *Tuam*, relates in his Dedication of the *Irish* Translation of it afterwards to King *James* the 1st of *England*. And as Sir *James Ware* tells us in his *Annals of Ireland*, in the Year of our Lord 1571, and the 13th of Queen *Elizabeth*, "The *Irish* Characters for Printing were  
 " first brought into that Kingdom by *Nicholas*  
 " *Walsh*, Chancellor of *St. Patrick's* in *Dublin*, and  
 " *John Kearney*, Treasurer of the same: And it  
 " was ordered, that the Prayers of the Church  
 " should be printed in that Character and Language, and a Church set a-part in the chief  
 " Town of every Diocess, where they were to be  
 " read, and a Sermon preached to the Common-  
 " People; which was instrumental to convert many of the ignorant Sort in those Days. And it may be reasonably supposed, that this good  
 Work



Work had the better Success, for that many Persons among the Clergy and Laity, who were eminent upon the Account of their Rank and Station in the World, as well as their Piety and Learning, used their hearty Endeavours to promote it: For as the World goes, the greater any Person is, the greater Influence will his Labours have in all probability upon others. Besides, this is a Work truly Apostolical; it was the chief Business about which the Apostles, and their immediate Successors, the first Christian Bishops, employed themselves. And indeed, considering the great Necessity and Importance of this Work, it deserves the Pains and Industry of the Master-Builders, and of the chief Labourers in the Vineyard. And therefore several Bishops of *Ireland*, and other Clergymen of eminent Degree in the Church, were very diligent and exemplary in those Days in the Performance of this Duty: They considered, that it was not only a Duty chiefly incumbent upon themselves, but that their good Examples would animate and encourage others; and therefore they set their own Hands to the Work, and it pleased God to bless their Labours with Success: For they were happy Instruments under God, of turning many to Righteousness. *John Kearney*, Treasurer of *St. Patrick's*, composed a Catechism in *Irish*; which was the first Book printed in *Ireland* in that Character. *Nicholas Walsh*, already mentioned, after he had been promoted to the Bishoprick of *Offory*, began the Translation of the New Testament, but did not live to finish it, being barbarously murdered in his own House, by one *Dullard*, against whom the good Bishop had issued a Process for Adultery. The aforesaid Mr. *Kearney*, and *Nehemias Donnellan*, afterwards Archbishop

bishop of *Tuam*, undertook the same Work ; but as we are told by Archbishop *Daniel* in the said Dedication, " Their godly Endeavours were untimely cut off in God's secret Judgment, and the Weight of the Burthen was cast upon his own Shoulders, which he faithfully discharged by the Publication of the Book, *A. D.* 1602 ; the Province of *Connaught*, and Sir *William Usher*, Clerk of the Council, bearing the Charge of the first Edition. After this, the same Pious and Learned Prelate translated the Book of Common-Prayer into *Irish*, and printed it, *A. D.* 1608, with a Dedication to the Lord Deputy. And as we have already said, by these Means many of the Natives were converted.

From which we may again observe, that the Human and Christian Methods of Conversion generally prosper, when the contrary turn to nothing : By the former, he that reapeth, receiveth Wages, and gathereth Fruit to Life Eternal, *Joh. V. 36.* But by the latter, the spiritual Reaper frequently sets the Corn a Fire, and very rarely brings any of it safe into the Barn.

And thus I have traced the Endeavours, that were used to convert the *Irish* through the Reigns of King *Edward* the VIth, Queen *Elizabeth*, and the Beginning of the Reign of King *James* the 1st, at which Time this Work seems to have met with some Obstructions, or to have been postponed ; by what Means, or for what Reasons, we have no clear Light from History ; we are left to Conjectures for the most part, which I shall submit to the Consideration of the Reader, after I have first mentioned the two great Obstructions, which did all along (as I humbly conceive)

ceive) very much hinder the Conversion of the *Irish*.

1. And the first was, the unsettled State of the Kingdom: There were frequent Rebellions and Insurrections, which rendered the Thing impracticable, while they lasted: And after they were composed, they left Resentments behind them, which very much obstructed it.

2. There was not a Protestant Seminary of Learning in the Kingdom, until the latter End of the Reign of Queen *Elizabeth*; which occasioned a great Scarcity of Clergy, and especially of such as were capable of instructing the Natives; so that although the *Harvest* was plenteous, yet the *Labourers* were few.

But, God be thanked, these Obstacles are now in a great Measure removed: The Kingdom seems to be in a quiet and settled Condition; and a Man may travel through any Part of it to instruct the People, without any Apprehensions of Danger; nay, it is so far from this, that in many Places, he who goes upon that Errand, may expect to be kindly received, and made very welcome.

And although the Number of the Clergy be not equal to all the Wants and Exigencies of that Church, yet it is sufficient to set this Matter on Foot. And there is an excellent Seminary of Learning now flourishing in the Kingdom; in which, as being the fittest Place, there have been several Attempts made, to lay the Foundation of this Work, upon which, in all probability, a glorious Superstructure had been rais'd, if they had met with due and constant Encouragement.

These Wants and Difficulties could not but very much hinder the Progress of the Reformation in that Kingdom; and when they were in a great



great Measure removed, yet other Impediments succeeded them, which put a great Stop to it in this Reign. For,

1. In the Year of our Lord 1621, the *Congregatio de Propaganda Fide* was erected at *Rome*, which then had, and still hath, great Influence in *Ireland*; especially by means of an intimate Correspondence, and frequent Communications, which were then held betwixt the Natives of *Ireland*, and their Friends in *Spain*. And the like Intercourse is still kept up, with all the neighbouring Popish Countries; inso-much, that when any Design is set on foot, to propagate the Reformed Religion among the Natives, and to draw them off from their blind and disloyal Obedience to the Pope, Emissaries are immediately dispatched thither from the *Irish* Convents abroad, to baffle and defeat it. We may only observe by the way, that if the Congregation at *Rome* have such Influence in *Ireland*, it may be presumed, that a Protestant Society of the same Nature, but for much better Purposes, consisting of Persons of Zeal and Piety, Interest and Authority, in that Kingdom, will have much greater Influence in it.

2. The Clergy and Gentry, who were fervent and active in this Work, departed this Life; and it is our Unhappiness to have no Account in History, that their generous and religious Designs were vigorously pursued, until Dr. *Bedell* went into that Kingdom.

At the same time it must not be passed by, that King *JAMES* shewed very good Dispositions to promote the Conversion of the *Irish*, as will appear from the following Account, which I found in a Manuscript in the Honourable Mr. *Bridges's* Library; of whose great Kindness and Generosity in allowing me the free

Use of it, I reckon my self obliged upon this Occasion to make a grateful Acknowledgment.

The King had given a Commission to the Lord Deputy, Lord Primate, Lord Chancellor, Lord Willmot, Lord Cawfield, Sir William Jones, Sir Dudley Norton, Sir Francis Annesly, Sir Nathaniel Rich, &c. to enquire into, and make a Report of the State of *Ireland*. And these Orders and Directions are supposed to have been given, upon the Report made thereof to his Majesty; where, after several Rules and Injunctions for enlarging the Maintenance of the Clergy; for encouraging Residence, by making it convenient; for building Cathedral and Parochial Churches; for Prevention of the Alienation of Ecclesiastical Possessions, and Lands given to charitable Uses, these following Orders are given.

“ 32. And we also strictly charge the Lord Deputy and Bishops, to take special Care, that good  
 “ Choice be made of Schoolmasters and Ushers, and  
 “ that none be admitted, but such as will take the  
 “ Oath of Supremacy, and bring up their Scholars  
 “ in true Religion; and that Popish Schoolmasters  
 “ and Ushers be altogether suppressed.

“ 33. And we being highly offended with the Encrease and Insolence of the Jesuits and Priests,  
 “ and Titulary Popish Archbishops, Bishops, and  
 “ such like, that presume to exercise Ecclesiastical Jurisdiction within Our Kingdom of *Ireland*;  
 “ We do expressly charge and command, That the  
 “ Statute of *Secundo Elizabethæ*, there in force,  
 “ that inflicts heavy Punishment upon such as exercise any Thing to extol or maintain the Power or Jurisdiction, Spiritual or Ecclesiastical,  
 “ of any Foreign Prince, or Prelate, may be put

“ in

“ in Execution against such as exercise Ecclesiasti-  
 “ cal Jurisdiction by Foreign Power; and that the  
 “ Proclamation be renewed for the Remove and  
 “ Exclusion of them out of the Kingdom.

36. “ And We do also command, that the New  
 “ Testament, and Book of Common-Prayer, trans-  
 “ lated into *Irish*, be hereafter frequently used in  
 “ the Parishes of the *Irish*; and that every Non-  
 “ Resident there do constantly keep and continue  
 “ one to read Service in the *Irish* Tongue.

These Orders were signed Feb. 3. 1623, by *H. Falkland*, with a Memorandum that they be inrolled: And this is the Title prefixed to them: *Orders and Directions concerning the State of the Church of Ireland, and the Possessions thereof, Free-Schools, and other Endowments and Lands given to charitable Uses, for and concerning other Things tending to the Advancement of true Religion, and Maintenance of the Clergy in the said Realm.*

And his Majesty being mindful of the same good Design, in a Letter which he sent to Sir *Arthur Chichester*, Lord Deputy of *Ireland*, given under his own Signet, at his Mannor of *Hampton Court*, October 16. 1604. To other good Instructions, adds this, “ We would have a present Consulta-  
 “ tion of all such Things as may tend to the bet-  
 “ ter Establishment of the true Religion professed.

And the Privy-Council in a Letter to the same Lord-Deputy, dated from the Court at *Whitehall*, the last of *April* 1606. send the following Instruction concerning the Propagation of the Protestant Religion in *Ireland*: “ Conformity must be wrought  
 “ with Time, and by the Care which you must  
 “ take to enlarge the Passage of God’s Word, by  
 “ Choice and Plantation of sufficient and zealous  
 “ Men to teach and preach the same unto his Peo-



“ ple ; wherein we have more Hope of good Effects,  
 “ (by the Favour of God) than by any sudden or  
 “ violent Course in that Kingdom, where the People  
 “ have so little Means as yet to be instructed.

Before Dr. Beadell went to Ireland, he was for the Apostolical Way of Converting the Natives. And from one of his Letters to Primate Usher, it appears, that when he was Provost of the College of Dublin, he made some Steps towards setting it on this Foot: For there is mention made in one of his Letters, of an *Irish* Lecture in that Society, to which it is very probable he gave Encouragement. But when he was promoted to the Bishopricks of *Kilmore* and *Ardagh*, he shewed in earnest, how much he had this charitable Work at Heart: For he applied himself to it with so much Zeal and Diligence, and used such fit and proper Means for accomplishing it, that from the Success which he had, it is to be presumed, it would have taken great Effect throughout the Kingdom, if the same had been universally used. He learned the *Irish* Tongue himself, and came to such a degree of Knowledge in it, as to be able to compose an *Irish* Grammar, and to correct the Translation of the Old Testament into that Language, which he got done, the New Testament and Common-Prayer-Book being already translated into *Irish*. “ He made a Short Catechism to be published, having *English* on the “ one Page, and *Irish* on the other, together with “ some Forms of Prayer, and some of the most “ instructing and edifying Passages of Scripture, “ and some of St. *Chrysostom* and *Leo*’s Homilies, and distributed it all over his Diocese ; and it was so well received by many of the Natives, that it gave

gave Grounds of Hope, that further Endeavours of this kind would not be vain and fruitless.

The necessary Books being provided, the next Thing to be done, was to get fit Persons to make use of them; and in this he was very active and industrious. He observed, that the *Irish* had been too much neglected by the *English*, and that due Care had not been taken to propagate Religion and Civility among them; and therefore he failed not to acquaint some Great Persons about Court, with the true State of Affairs, that so they might be induced, to endeavour to get the proper Remedies applied, or give way to the doing of it. The most effectual Method for performing this, was, to fill the Church with Clergymen able to preach to the *Irish* in their own Language, which he look'd upon as an absolutely necessary Qualification, in every Minister to be employed under him, whose two Dioceses were almost wholly inhabited by Natives: And therefore he rejected several for want of it. One would think, that the indispensable Obligations that the Clergy lie under, to perform the Offices of Religion to their People in a known Tongue, might have prevented any Opposition from Protestants, or at least have stop'd the Mouths of Gainsayers. But nevertheless, this necessary and commendable Practice rais'd a great Storm against that good Man, and was the Occasion of much Trouble and Uneasiness to him, many looking upon it as an Imposition, which they were not obliged to bear: However, he knew that the Natives were not to be converted otherwise, than by applying to them in a Language which they understood; and therefore in his Collations, he obliged every Minister to perform Divine Offices in a Tongue understood by the People.

And that this pious and charitable Work might go on more effectually, he encouraged the Clergy to undertake it by his own Example: For (as I have already mentioned) he set himself to learn the *Irish* Tongue, which is a great Endearment to that People, it being taken as a great Complement by the Natives, to speak to them in their own Language. He conferred frequently with them, and especially with their Priests and Friars. He had the Common-Prayer read every *Sunday* in *Irish* in his own Cathedral. He took great Pains to give those whom he endeavoured to convert, a true Sense of Religion, that so they might be Profelytes indeed; and he succeeded according to Expectation, for of the most remarkable of his Converts, only one relapsed in the Rebellion in 1641. And when he had Grounds to believe, that any one's Conversion was real and sincere, he failed not to make such temporal Provision for him, as was proper, or as he conveniently could. And it may be presumed, that according to the good Practice of this wise and learned Prelate, it would contribute somewhat towards reclaiming the Natives from their Errors, if such as come over to our Church from the Romish Communion, were encouraged, according to their several Circumstances and Merits. It is not fit indeed, that any Man should be persuaded, to change his Religion for the Love of Money, or on any worldly Consideration; because he, who doth so, is guilty of great Hypocrisie and Dis-ingenuity before God. But nevertheless, Profelytes should be received with all Civility and Kindness; and when there is Cause to believe, that they are Men of Honesty and Integrity, due Care should be taken to make up, in some measure, the Loss which they generally suffer by disobliging their  
Friends



Friends and Relations, and to make some Compensation for that Hatred and Ill-will, which they never fail of receiving from the Party which they forsake; and for that Doubtfulness and Suspicion, which too many will be ready to entertain, of the Truth and Sincerity of their Conversion; which cannot but create great Trouble and Uneasiness to any generous and ingenuous Mind. Besides, if Profelytes be not duly countenanced, this will discourage others, and it will be a great Temptation to themselves, to return to their former Errors.

These were the Methods used by this great Man, in converting the *Irish* Natives; and the most gracious and merciful God (who seldom fails to prosper those, who observe his own Directions) was pleased to bless them with Success: For he prevail'd even with several Priests and Friars to become Protestants, and employed them to convert others.

And whereas the *Irish* are represented by some, to be so very savage and untractable, that it is not only needless, but also very dangerous to labour among them; the Success which Bishop *Beddell* had, doth not only confute this; but the great Esteem which they shewed to this best of *English* Bishops (as they used to call him) in his Lifetime; and the singular Marks of Honour and Affection, which they paid him at his Funeral, even in the great Heat and Fury of the Rebellion, do shew from Experience, that the *Irish* may be drawn by the Cords of a Man, and that gentle Usage and Christian Treatment, will prevail with them, when the contrary Methods will not. For they suffered him (although he was a Heretick in their Opinion) to be interred in his own Burial-Place, desiring, if

his Friends thought fit, that the Office proper for that Occasion, might be used according to our Liturgy. And the Chief of the Rebels gathered their Forces together, and accompanied his Body to the Church-yard in great Solemnity, and discharged a Volley of Shot at his Interment, crying out in *Latin*, *Quiescat in Pace ultimus Anglorum.*

When Bishop *Bedell* was labouring with so good Success in the Vineyard, the Convocation, which met at *Dublin* 1634, took the Conversion of the *Irish* into Consideration, and made several Canons for carrying it on. ‘ They ordered, that for the ‘ Instruction of the Natives, part of the Service ‘ should be read in *Irish*, where half, or most of ‘ the Congregation is *Irish*. That Ministers in ‘ their Preachings, Catechizings, and private Con- ‘ ferences, should endeavour to root out allungodly, ‘ superstitious, and barbarous Customs; mentioning ‘ some used by the *Irish*. That where most of the ‘ People were *Irish*, the Church-wardens should pro- ‘ vide, at the Charge of the Parish, a Bible and two ‘ Common-Prayer-Books, in the *Irish* Tongue. That ‘ where the Minister is an *Englishman*, such a Clerk ‘ may be chosen (if it may be) as shall be able to ‘ read those Parts of the Service, which shall be ap- ‘ pointed to be read in *Irish*. Nay, there is so great ‘ Stress laid upon this Work, that not only every ‘ Preaching Minister, but in some Cases, the Bishop ‘ of the Diocese, is required (as his important Affairs ‘ will permit) to confer with Popish Recusants, and ‘ by all good Means to endeavour to reclaim them ‘ from their Errors.

If these Canons had been constantly and univer-  
sally observed, it is probable that the good Ends  
and Purposes, for which they were made, had been

in a great measure attained. But we have little or no Account of this in the Histories of those Times; and it doth not appear, that any Person of eminent Degree in the Kingdom, shewed such Regard to them as Bishop *Bedell*, who, notwithstanding the apparent Goodness of the Work, the Unexceptionableness of the Means, and the remarkable Success which he had in it, yet met with great Difficulties, and had much Opposition given him, and that even from considerable Persons of his own Communion. It is very melancholy to reflect upon the Obstructions and Difficulties, that good Designs commonly meet with in the World: Wicked Men will oppose them, because they are good; and even good Men will sometimes discourage them, because they take a wrong View of them, or because the manner of proposing them, or the Means by which they are to be accomplished, are not altogether agreeable and well-pleasing to them. And it was this good Bishop's Misfortune to meet with such cross Accidents: For great Pains were taken to give the Arch-Bishop of *Canterbury* and the Earl of *Strafford*, who was then Chief Governour of *Ireland*, wrong Apprehensions of what he was doing. Instead of joining with him, some, who preferr'd worldly Policy to the Rules and Methods of the Gospel, exclaimed against the Course which he took, as unfeasible and impracticable: And by these Practices, the good Work, which he was engaged in, was much obstructed, and went on more slowly, than otherwise in all likelihood it would have done.

The great Rebellion broke out soon after, which put a full Stop to this Work, and which could not but at the same time convince too many, who felt



felt the dreadful Effects of it, how much it was their Interest, as well as their Duty, to convert the *Irish* from those pernicious Principles, that instigated almost their whole Nation to commit so great Cruelties, and unparallell'd Barbarities, upon such Protestants, as were then under their Power. And this, one would think, might be sufficient Warning to the present Generation, not to neglect a Work, which tends so much to their own Security and Preservation, as well as the Happiness, both Temporal and Eternal, of others.

After this Rebellion was over, the Remembrance of what was past, made so deep an Impression upon the Minds of many Protestants, who suffered in their own Persons, Estates, and Relations; and produced such keen Resentments, that the Thoughts of this Work seem to have been laid aside for some time: And (except the Publication of a Catechism, having one Column in *English*, and the opposite Column in *Irish*, in the Year 1652, called, *The Christian Doctrine*) after all the Enquiry that I could make, I cannot learn that there was any thing done towards their Conversion, until about 20 Years after the Restauration; to which Omission, the great Scarcity of Clergy at that Time did not a little contribute, as may be reasonably supposed.

Mr. Boyle, the great Christian Philosopher, was the first, who did any thing to purpose, towards setting this Work on foot again. He caused a Font of *Irish* Types, to be cast at his own Charge, and an able Printer to be instructed, for printing the necessary Books in that Language; and made the Church Catechism, with the Elements of that Language, to be printed in *Irish* in the Year 1680. Soon after, he resolved to re-print the New Testament

stament at his own Expence, and encouraged very bountifully a Proposal for Re-printing the Old Testament also, subscribing 50 *l.* for his Part, that so the whole Word of God, one of the best Instruments of Conversion, might be put into the Hands of the *Irish*. The present Lord Arch-Bishop of *Canterbury* was concerned with Mr. *Boyle* in this Work, and contributed liberally towards defraying the Expence of the Press. And that this Edition of the Bible in *Irish*, might be the better done, after the Translation of it had been revised, and corrected by Mr. *Kirk*, a Beneficed Minister in *England*, but a Native of *Scotland*, and well skilled in the *Irish* Tongue; he sent it to *Ireland*, to the present Lord Primate there, who was then Provost of the College of *Dublin*, that with the Assistance of the most learned Natives in that Kingdom, he might make such Amendments as were requisite: And his Grace assisted at the Revising of the whole Work himself, and took Care that nothing should be wanting, to render it as conformable to the Original, as might be expected. The New Testament was published in the Year of our Lord 1681, having a large Preface prefixed to it; and the Old Testament came out in 1685; and many Copies of them were sent to *Ireland*, and the *Highlands* of *Scotland*. One Mr. *Higgins*, a Convert from the Church of *Rome*, was useful in completing this Work: He was employed at the said Primate's own Charge, to teach the *Irish* Language in the College of *Dublin*, and was afterwards admitted into Holy Orders, and presented to a Parish in the County of *Tipperary*, where, as I have been informed, he hath done much Good, by converting many to the Truth.

It doth not appear, that any further Progress was made in this Work, until after the late Revolution; which is another flagrant Instance of the Necessity of accomplishing it: For if it had not been for the great Number of Papists in *Ireland*, (who were fit Instruments for Promoting Popish Designs, both there and elsewhere) it is probable that such precipitate Attempts had not been made, towards bringing Property into these Kingdoms.

After the famous Siege of *Londonderry* was rais'd, many of the *Irish* Natives having left their Habitations in the Barony of *Inishowen*, in the County of *Donegal*, and followed the *Irish* Army to the Southern Parts of *Ireland*; several Families went from the Highlands of *Scotland*, and settled in their Places. These *Highlanders* being Protestants, but not understanding *English*, petitioned the then Lord Bishop of *Derry*, now Lord Arch-Bishop of *Dublin*, to send a Minister to perform Divine Offices to them in their own Language; which was readily granted, and two Ministers were encouraged to preach in *Irish* in that Barony, one of them having a Benefice, and the other a competent Allowance from the Bishop: And by the Blessing of God upon their Labours, they got four or five hundred Hearers, none of which understood *English*.

The good Effects, of setting up these two *Irish* Preachers in the Diocese of *Derry*, were so apparent, that several of the same sort were, and still are, for the same Reasons, employed in the Northern Parts of the County of *Antrim*; which being also deserted by the *Irish*, upon the landing of the *English* Army, near *Carickfergus* in 1689, many Families from the Western Isles of *Scotland*, who understood no other Language but *Irish*, settled there. At their first going over, they went to Church;  
but



but not understanding the Divine Service celebrated there, they soon went over to the Communion of the Church of *Rome*, only for the Benefit of such Exhortations, as the Popish Priests usually give their Congregations in *Irish*. And when they were asked the Reason, why they did so? They said, "It was better to be of their Religion, than none at all: One of which was unavoidable, if Care were not taken to perform Divine Offices to them in a known Tongue. Some observing the ill Consequences of this Omission, and perceiving from this Instance, if proper Means were not used to prevent it, that the *Highlanders* (who remove in considerable Numbers into that Kingdom) must be Papists or Dissenters, or of no Religion; a Petition was presented to the Bishop of *Down*, requesting that they might have a Minister, to officiate to them in their own Tongue: Upon which Mr. *Duncan mac Arthur*, was sent to them, who performed the Offices of Religion to them in their own Language, to their great Satisfaction. This Minister dying soon after, Mr. *Archibald mac Collum*, was appointed by the Bishop to succeed him in the same Office; in which he was so prosperous, that he hath not only brought back to our Church, such *Highlanders* as had lapsed to Popery, but hath also converted many of the Natives of *Ireland*; and is, as I am credibly informed, still gaining more to the Established Religion. And there are besides, three or four other such Preachers in that County, having every one of them a considerable Congregation. By these Means, many *Highlanders*, and some Popish Natives, are added to our Church; whereas in other Places, where such Care is not taken of them, the Natives do not only continue in Popery,

but

but many of the *Highlanders* are drawn off to separate Meetings, or to the Romish Superstition and Idolatry.

In the Year 1702, the Reverend *Nicholas Brown*, Rector of the Parishes of *Donacavy*, *Dromore*, and *Roserry*, in the Diocese of *Clogher*, applied himself with great Zeal and Industry to the Conversion of the *Irish*, being thereunto advised and encouraged by the present Lord Bishop of *Clogher*, and also assisted and countenanced in it by *Audley Mervin* Esquire, one of the Knights of the Shire for the County of *Tyrone*. He was a perfect Master of the Language, and had a happy Faculty of expressing Terms of Divinity, and giving them an agreeable Turn in *Irish*. He made it his Business, in the first place, to gain the Hearts and Affections of the Natives, by treating them with great Kindness and Humanity, and particularly by being very charitable to the Poor among them. And observing, that they were wonderfully pleased, to hear Divine Service in their own Tongue, he took all Opportunities of instructing them, and administering the Ordinances of Religion to them in *Irish*, by appointing publick Meetings with them, going to their Houses, and attending them at the Places, where they usually assembled to hear Mass: He order'd Matters so, as to be with them just when Mass was ended, before the Congregation was dispersed, and then he read our Prayers to them in their own Language. Upon one of these Occasions, the Popish Priest being much troubled to see his Congregation joining in our Service with great Devotion and Attention, told them aloud, " That our Church had stolen those Prayers from the Church of *Rome* : To which a grave old Native answer'd : " That if it was so, they had stoln  
the

“ the best, as Thieves generally do. Mr. *Brown's* Success was, in some measure, proportioned to his Labours: For he did not only convert many to the Established Church, (who have continued in her Communion ever since) but also drew, the Generality of his Popish Neighbours, into a good liking of our Religion. And because this shews how practicable the Conversion of the *Irish* is, if fit Means be used for attaining that End; I shall, for the Satisfaction of the Reader, add here the undeniable Testimony of such as were Eye-Witnesses of his Labours and Success.

“ **W**E the Provost, Burgesses, and the other Inhabitants of the Town of *Eniskillin*, being  
 “ desired by the Reverend Mr. *John Richardson* of  
 “ *Belturbet*, to certifie what we assuredly know  
 “ of the Labours and Success of the Reverend  
 “ Mr. *Nicholas Brown* deceased, in instructing and  
 “ converting the Popish Natives of these Parts,  
 “ by applying to them in the *Irish* Language;  
 “ and being willing to contribute what in us  
 “ lies, towards so Useful and Charitable a Design,  
 “ do hereby certifie, That during the Space of  
 “ Three or Four Years, ending One Thousand  
 “ Seven Hundred and Five, which Time the said  
 “ Mr. *Brown* was an Inhabitant among us, he frequently, and in Summer-time, almost every *Sunday* in the Afternoon, had great Numbers of  
 “ Popish Natives conven'd in some convenient  
 “ Place in, or near the Town; That he always  
 “ read some Chapters of the Old and New Testament in *Irish* to them, and said the Prayers  
 “ of the Church of *England*, out of an *Irish* Book  
 “ of Common-Prayer; that the People join'd devoutly with him, and express'd great Satisfaction



" tion at what they heard ; that the Popish Priests  
 " were so sensible of the Alteration these Endeavours made upon their People, that they af-  
 " frighted them with unusual Threatnings ; that  
 " however, several of them became Converts to  
 " the Protestant Religion ; and that We verily  
 " believe many more would have renounced their  
 " Errors, had the said Mr. *Brown* continued longer among them ; that from his Removal to his  
 " Parish of *Drumore*, till the Time of his Death,  
 " he continued the same Endeavours, and as we  
 " are credibly informed, with the same or better  
 " Success ; and that to this Day, the Memory of  
 " the said Mr. *Brown*, is upon that account valuable among the Popish Natives of these Parts,  
 " as in their common Discourse we have often  
 " heard them declare. In Testimony of the Truth  
 " hereof, We have hereunto set our Hands, and  
 " affixed our Corporation Seal this 28th Day of  
 " *January*, Anno Dom. 1701, 12.

*John Denis.*

*James Hastings.*

*John Cadan.*

*James Rankin.*

*John Forrest.*

*Thomas Ferchar.*

*Francis Johnston.*

*Robert Finlay.*

*George Cashell.*

*Thomas Smith.*

*Thomas Roscrow.*

*William Ball, Provost.*

*Allen Cathcart.*

*Robert Clarke.*

*Robert Shore.*

*Paul Dane.*

*William Browning.*

*David Rynd.*

*John Rynd.*

*James Hassard.*

*William Roscrow.*

*Robert Richardson.*

JAMES

“ **JAMES MURPHY** of *Roskearn*, deposeth  
 “ and saith, That he was Servant to the Re-  
 “ verend Mr. *Nicholas Brown*, Rector of the Pa-  
 “ rishes of *Rosferry*, *Drummore*, and *Donnacavy*, in  
 “ the Years 1704, 1705, 6, 7, and part of 8, before  
 “ his Death; during which time, the said Mr.  
 “ *Brown* took a great deal of Pains to convert the  
 “ *Irish* Papists to the Protestant Religion, by read-  
 “ ing the Scriptures and Common-Prayer-Book,  
 “ and conversing with them in their native Lan-  
 “ guage, which so pleased the *Irish*, that they as-  
 “ sembled themselves in great Numbers to hear  
 “ them, whenever he gave them Notice thereof,  
 “ and always heard and received his Instructions  
 “ with Thankfulness and Satisfaction. And his  
 “ Endeavours had the Effect of gaining several to  
 “ the Protestant Religion, whose Parents, Rela-  
 “ tions, and themselves always before went to  
 “ Mass; of which Number he knows Ten, viz.  
 “ *John Hoin*, *Bryan Mac Manus*, *Paul Keaveny* now  
 “ in the Army, if alive, and *Daniel Farrel*, *Eli-  
 “ zabeth Gallagher*, *Catherine Reily*, *Sarah Clery*,  
 “ *Mary Mac Cadan*, *Catherine Clery*, and *Patrick  
 “ Murphy*, and this Deponent; all which have gone  
 “ since to Church: There was also one *Patrick  
 “ Dogherty* which Mr. *Brown* brought from Mass  
 “ to Church, and continued in the Protestant Re-  
 “ ligion while he stayed in this Country; and I  
 “ believe does so still, if alive: That in the Parish  
 “ of *Drummore*, there were more did turn from  
 “ Mass to the Protestant Religion, whose Names  
 “ he remembers not, but if there is Occasion for  
 “ it, can get their Names; he further saith, that  
 “ he verily believes, if Mr. *Brown* had lived a few  
 “ Years longer, and had Health to prosecute his  
 “ Endeavours, he would have gained great Num-

“ bers of the *Irish* Roman Catholicks to the  
 “ Protestant Religion, several of them declaring  
 “ in his Hearing, that they were always kept in  
 “ the Dark by their Priests, but that this Man  
 “ shewed them the Light, and said nothing but  
 “ what was good, and what they understood.

his

**James O Murphy,**  
**Mark.**

January 24th, 1711.

James Murphy, a Person of a good Character, and  
 known in this Corporation, came voluntary before me,  
 and made Oath on the Holy Evangelist of the Truth  
 of the above Certificate.

**William Ball, Provost.**

To the Reverend Mr. John Richardson at  
 Belturber.

Eniskillen, January 24, 1711; 12.

Reverend Sir,

“ I Had the Favour of yours, by your Bro-  
 “ ther, wherein you desired me to signifie  
 “ to you what I know of Mr. Brown's Endeavours to convert the *Irish* Papists in this Coun-  
 “ try, which I frequently heard him speak of, and  
 “ will relate to you, as justly as I can: He had  
 “ Intimation given to the *Irish* hereabouts, that

“ he



“ he intended to read Divine Service in the *Irish*  
 “ Tongue, and appointed a Time and Place for  
 “ that purpose; several of ’em came to hear him,  
 “ and seem’d to be much surpriz’d at, but well-  
 “ pleas’d with what they heard, and ingenuously  
 “ confess’d, that they did not expect such Prayers  
 “ and Discourses, and that they were better than  
 “ their own: The Prayers he us’d, were those  
 “ in our Common-Prayer-Book, especially in the  
 “ Communion-Service; and the Discourses he read,  
 “ were the Epistle and Gospel for the Day, our  
 “ Saviour’s Sermon on the Mount, and other se-  
 “ lect Portions of the Holy Scriptures: This made  
 “ such an Impression on ’em, that they entreated  
 “ Mr. Brown to meet them again, which he did  
 “ on several Sundays, so successfully, that the Con-  
 “ gregation increas’d more than he expected, and  
 “ attended him duly, till the Popish Priests in the  
 “ Neighbourhood, being alarm’d at it, us’d some  
 “ Means to take ’em away; (notwithstanding this)  
 “ there was a pretty good Congregation, when-  
 “ ever he was able to go to ’em: Had not a  
 “ Load of Distempers, he laboured under, con-  
 “ fin’d him to his House, a long time before he  
 “ dy’d, I doubt not but his Attempts in bringing  
 “ over the *Irish*, wou’d have been successful; for  
 “ he was a Man of an exemplary Life and Con-  
 “ versation, that understood the *Irish* Tongue, and  
 “ had Abilities and Inclinations to do good Ser-  
 “ vice that way. I waited on him several times  
 “ in his last Sickness; he was pleas’d to commu-  
 “ nicate his Thoughts to me about the Conver-  
 “ sion of the *Irish*, which he seem’d to have a  
 “ most tender Concern for, and told me, that if  
 “ the Convocation wou’d be pleas’d to take it in-  
 “ to their Consideration, and cou’d prevail on

“ the Parliament to encourage the Building of  
 “ Churches, and to establish *Irish* Preachers and  
 “ Schoolmasters in every Diocese in the King-  
 “ dom, he did not doubt, but the Success would  
 “ be great within few Years; to which he thought  
 “ the Translation of some choice Books into *Irish*,  
 “ would be conducive: The first Part of *Thomas*  
 “ *a Kempis* was (by his Care, and at his Expence)  
 “ translated into *Irish*, which I lately saw in Ma-  
 “ nuscript among his Papers; the Characters are  
 “ fairly written, and the Translation (as I’m in-  
 “ form’d) is exact: I presume it may be had for  
 “ a reasonable Consideration; if you think ’twill  
 “ be for your Purpose, pray let me know it, and  
 “ I’ll endeavour to procure it for you on as easie  
 “ Terms as I can.

I am,

Dear Sir,

Your most Affectionate Brother

And Humble Servant

William Gratan.

March

March 3, 1703. the following Resolution was sent from the Lower, to the Upper-House of Convocation.

“ **R**ESolved, That the endeavouring the speedy  
 “ Conversion of the Papists of this Kingdom,  
 “ is a Work of great Piety and Charity; in or-  
 “ der to which, it is the Opinion of this House,  
 “ that Preachers, in all the Dioceses of this King-  
 “ dom, preaching in the *Irish* Tongue, wou’d be  
 “ a great Means of their Conversion. And there-  
 “ fore that Application be made to the most Re-  
 “ verend, and Right Reverend the Lords Arch-  
 “ bishops and Bishops, that they take into their  
 “ Consideration, what Number of such Preach-  
 “ ers will be necessary in every Diocese, and how  
 “ they may be supported.

*Their Graces and Lordships Answer.*

“ **W**E think, that endeavouring the Conver-  
 “ sion of the *Papists* is very commendable.  
 “ And as to Preaching in the *Irish* Tongue, We  
 “ think it useful where it is practicable.

The Reverend Mr. *Walter Atkins*, Treasurer of the Cathedral Church of *Cloyne*, and Vicar of the Parish of *Middleton*, in the County of *Cork*, and Diocese of *Cloyne*, was the next who put his Hand strenuously to this Work; where- of I had the following Account from himself. Soon after he was collated, he set himself to acquire a competent Knowledge in the *Irish* Tongue, to which he was not altogether a Stranger before.



Then he proceeded to perform the Offices of Religion to the Natives, in their own Language; to which End, the Earl of *Inchiquin* furnished him with an *Irish* Common-Prayer-Book, and the Bishop of *Cloyne* gave him Encouragement. He buried their Dead according to the Liturgy of our Church, which the Living liked so well, that they expressed great Devotion at it, and joined their Voices in the Lord's Prayer, and the Responses before it. And one of them was heard to say at a Burial in the Church-yard of the Cathedral: That if they could have that Service always, they would go no more to Mass. In process of time, his Labours of this kind became so acceptable to the Natives, that they sent for him, of their own accord, from all Parts of his Parish, to baptize their Children, to visit their Sick, to bury their Dead, to Church their Women, and to solemnize Matrimony to such of them as were to be married; insomuch that he hath married six or eight Couple of a Day. And one of the Natives being dangerously sick, told him, " That if he would attend him in his Extremity, he would not send for the *Romish* Priest. And by these Means this worthy Gentleman left the Popish Priest so little to do in his Parish, that one of the Chief of the Natives, " desired him " to forbear marrying so many of them; because " this being an Article of great Profit to the Popish Clergy, the Priest would starve for want " of Bread, if it were taken from him. This hath been Mr. *Atkins's* Practice for several Years, and he continues it with the same Success.

*Anno Domini 1709.* The Upper-House sent a very pious and charitable Message to the Lower-House of Convocation, with the Contents of which they very readily complied in the following manner.

*Sessio 166a. Die Mercurii 1mo. viz. Junii,*  
*Anno Dom. 1709.*

According to the Order of the Day, the Prolocutor with his Assessors, went to the Upper-House with the following Message.

" I am commanded by the Lower-House of  
 " Convocation, to give Your Graces and Lord-  
 " ships their humble Thanks for Your Message  
 " relating to Recusants, and for the great Regard  
 " You were pleased to express therein, for the  
 " Lower-House of Convocation: And to acquaint  
 " Your Graces and Lordships, That they will pro-  
 " ceed in that important Work you have recom-  
 " mended to them, with all the Expedition that  
 " a Matter of such Moment will admit of. And  
 " soon returning, he signified, that in Obedience  
 " to the Command of this House, he waited on  
 " the Lords of the Upper-House, with the above  
 " Message, but received no Answer.

The Reverend Dean Cox, made the following Report from the Committee, to consider the Paper sent down from the Lords last Session, which being again publicly read and debated Paragraph by Paragraph, the same was agreed to with some Amendments.

*The Paper sent down from the Lords.*

“ THIS House considering, with great Com-  
 “ passion, the Condition of the Recusants  
 “ of this Kingdom, and conceiving great Hopes  
 “ from the present Juncture of Affairs, that many  
 “ of them may be prevailed upon to join them-  
 “ selves in Communion with the established  
 “ Church, do think themselves obliged to thank  
 “ God for putting such a favourable Opportuni-  
 “ ty into their Hands, and to use more than or-  
 “ dinary Endeavours at this Time to improve it.  
 “ This being a Matter of great Concern to all  
 “ Protestants, and particularly to the Clergy of  
 “ this Kingdom, requires the united Application  
 “ of them all, and highly deserves the most se-  
 “ rious Thoughts of the Convocation.  
 “ And therefore this House hath thought fit to  
 “ call in the Assistance of their Brethren of the  
 “ Lower-House, and do with all Earnestness re-  
 “ commend to them the Consideration of this  
 “ weighty Affair, desiring them to draw up such  
 “ Arguments as may be most convincing, and to  
 “ propose such Methods of addressing to Recu-  
 “ sants, as may be most perswasive and effectual,  
 “ and to communicate to this House, as there  
 “ shall be Occasion, the Progress made in this  
 “ charitable Work, that by God’s Blessing on our  
 “ joint Labours, it may be brought to Perfe-  
 “ ction.  
 “ The Bishops are at present, so engaged by their  
 “ constant Attendance in Parliament, that they  
 “ have more than ordinary Occasion at this Time,  
 “ for the Assistance of the Lower-House, to pre-  
 “ pare and digest this Matter.

*Th*



*The Resolves agreed to concerning the said Paper,  
by the Lower House of Convocation.*

“ Resolved, That the House should be pleased  
“ to appoint Three Members to consider of, and  
“ draw up in the shortest and plainest Method,  
“ such Arguments as may be most proper to be  
“ offered to Popish Recusants, with all conveni-  
“ ent Expedition.

“ Resolved, That every Member of this House,  
“ who shall think fit to suggest any Arguments  
“ proper to be made use of on this Occasion, shall  
“ be desired to communicate the same as soon as  
“ possible, in Writing, to the Persons so appoint-  
“ ed.

“ Resolved, That the Holy Bible, and Liturgy  
“ of the Church, be printed in the *Irish* Lan-  
“ guage in the *English* Character.

“ Resolved, That some Person may be appoint-  
“ ed to prepare a Short Exposition of the Church  
“ Catechism, particularly fitted for the Instru-  
“ ction of the Popish Recusants, and that the same  
“ be printed in *Irish* and *English*.

“ Resolved, That some fit Persons may be pro-  
“ vided and encouraged to Preach, Catechize, and  
“ perform Divine Service in the *Irish* Tongue,  
“ at such Times and Places as the Ordinary of  
“ each Diocese, with the Consent of the Incum-  
“ bent of the Parish where such Offices shall be  
“ performed, shall direct.

“ Resolved, That such Clergymen of each  
“ Diocese as are qualified by their Skill in the  
“ *Irish* Language, for this Work, and are wil-  
“ ling to undertake it, may have the Preference,  
“ not

" not only in their own Parishes, but in any other  
 " Parts of the Diocese.

" Resolved, That such Priests as are converted  
 " from the Popish Religion, and are judged to be  
 " qualified for this Work, by the Ordinary of  
 " the Diocese, may be particularly employed in  
 " it, and be encouraged by some Addition to  
 " the Allowance already settled on them by Act  
 " of Parliament, as they shall approve themselves  
 " by their Diligence therein.

" Resolved, That in order to supply the Cures  
 " of such Clergy-men as shall be employed in this  
 " Work, or to perform the same where there are  
 " no Beneficed Clergymen, nor converted Priests  
 " qualified for it, one or more Ministers shall be  
 " provided in each Diocese, who shall be engaged  
 " in the Service of no particular Cure.

" Resolved, That the Ministers of each Parish,  
 " be required to make a Return of the Number of  
 " Popish Families within their respective Parishes,  
 " to the Bishop of the Diocese, in Three Years.

" Resolved, That to defray the Charges of pur-  
 " suing the Measures laid down in the forego-  
 " ing Resolutions, the Parliament be applied to,  
 " to make such Provision as they shall judge ne-  
 " cessary.

" Resolved, That Application be made to Her  
 " Majesty, for granting Letters Patents to Erect  
 " a Corporation capable of receiving and dispo-  
 " sing charitable Contributions, for promoting  
 " the Conversion of Papists in this Kingdom.

Besides the former Means, we must not omit to  
 mention those which have been lately used in  
 the College of *Dublin*, to promote the Conver-  
 sion of the *Irish*. The Reverend Dr. *Hall*, pre-  
 sent

sent Vice-Provost, supported for some Time, at his own Charge, one *Denny*, to teach *Irish* privately to such of the Scholars as had a Desire to learn that Language. And the present Arch-Bishop of *Dublin* did, and doth still encourage Mr. *Lyniger*, to teach it publickly. There is also a small Allowance settled in that House for a few Natives, to which, if more were added by the pious Charity of Persons disposed to encourage this Work, and a constant Salary settled for an *Irish* Lecturer, there might be a sufficient Number of Scholars trained up within a few Years, to instruct the Popish Natives in their own Language. And as it is much in the Power of that venerable Society, to do great Service to Religion this way, so the worthy and learned Provost and Fellows thereof, have shewed their good Dispositions, to do their Parts in promoting this good Work, by contributing liberally towards the Support of the said *Lyniger*, and by giving him the following Certificate, towards procuring him farther Encouragement; which I thought fit to insert here, not doubting but the Judgment and Opinion of so Eminent a Body, will carry its due Weight and Influence along with it.

“ **W**E the Provost and Fellows of *Trinity*  
 “ College, *Dublin*, do certifie, That Mr.  
 “ *Charles Lyniger* hath, for the Space of Three  
 “ Years last past, with our Consent and Appro-  
 “ bation, taught many of the Students in the said  
 “ College the *Irish* Language, who have made a  
 “ considerable Progress therein. And we are  
 “ humbly of Opinion, That if the said Work  
 “ were promoted and encouraged, it might prove  
 “ a



“ a Means, by God’s Blessing, to convert the *Irish*  
 “ Natives, and bring them over to the Establish’d  
 “ Church.

Nov. 1st, 1711.

*Benjamin Pratt, Præcep.*

*John Hall.*

*Richard Baldwin.*

*Claud. Gilbert.*

*Nicholas Forster.*

*John Elwood.*

*Thomas Coningsby.*

*Matthew French.*

In the Beginning of 1710, when most of the Popish Priests in *Ireland* had, by declining the Oath of Abjuration, render’d themselves liable to great Penalties, if they exercised their Function; they forbore, for the greatest Part, to perform any Religious Offices: So that for some Time their People went to no Publick Worship, and many of their Children wanted Baptism. This occasioned great Complaints and Murmuring among the *Irish*, and brought severe Reflections from some Protestants. It seem’d to be hard Usage, to deny them the Use of their own Religion, and supply them with no other; by which Means, they must either be abandoned to utter Darknes and Barbarity, or given up as a Prey to Deceivers.

Therefore, to prevent this, some Clergymen of the Establish’d Church, applied themselves, in that seasonable Juncture, to the Conversion of the *Irish*. They performed Divine Offices to them with good Success. For the People attended with great Devotion, and expressed much Satisfaction

at

at the hearing our *Prayers* in their own Language. It was a joyful Surprize to them, and like giving Sight to the Blind. They openly declared, That our Publick Service was very good: That they liked *Irish* Prayers much better than *Latin*: That they disapproved of Praying in an unknown Tongue: And, since their own Priests were taken from them, they would join in our Worship, if it were celebrated in their own Language. Some of them were observed to be much affected, and highly pleased, when the Word of God (*which rejoiceth the Heart, and enlighthneth the Eyes*, Psal. XIX. 8.) was read to them: And it was very remarkable, that two Men, of thirty Years at least, were so much taken with it, that they bought *Frimmers*, and learned to read, that so they might be able to search the Scriptures themselves.

This good Beginning giving Grounds to hope, that further Endeavours of this kind would not be vain and fruitless among them, one of the forementioned Clergymen bought a Font of *Irish* Types in *London*, in order to print the Bible, Liturgy, and such other Books in the *Irish* Language, as might be necessary or useful for their Conversion: And a Proposal to this Purpose being drawn up, and laid before several noble and worthy Persons of *Great Britain* and *Ireland*, they approved of the same, desiring that those Books should be printed with all Expedition, by Subscription, and offering to contribute towards the defraying the Charge of the Press.

But this Affair immediately took another Turn, and was set on a much better Foot (as it is hoped) by the good Advice and Assistance of the Honourable *Francis Annesley* Esq; of *Lincolns-Inn-Fields*, who was pleased at first, and ever since, with  
Zeal

Zeal and Charity, equal to his other great Abilities and Qualifications, to lay hold of all Opportunities of setting forward this Work. When he was first acquainted with the Design, he approved of it, and offered to be a Contributor; and withal advised, that, (the Conversion of the *Irish* being a Work so necessary to be set about, and of so great Advantage to these Kingdoms,) for the better and more effectual carrying of it on, it was requisite, it should be done at the publick Charge; and that he did not doubt, but his Grace the Duke of Ormond, Lord Lieutenant of *Ireland*, would both encourage and support it himself: And would also intercede with the Queen's most Excellent Majesty, to favour and cherish so useful and expensive an Undertaking, with Her Royal Countenance and Encouragement.

In order to lay this Affair upon so good a Foundation, he recommended it to the Right Honourable Mr. *Southwell*, Secretary of State for *Ireland*, who approving of the Design, and declaring it was his Belief, that it would be very acceptable to the Duke of Ormond, the Proposal was enlarged, so as to comprehend every Thing, that was deemed requisite towards the Conversion of the *Irish*.

Then it was laid before the Lord Bishop of *Kil*- and several of the Nobility, Clergy, and Gentry of *Ireland*, who consented that it should be presented to the Duke of Ormond in their Names: And it was particularly submitted to the Consideration of the Right Honourable the Earl of *Anglesey*, whose Approbation gave the Design a very fair and hopeful Prospect, it being hardly to be questioned, but the favourable Opinion and Countenance of an Eminent Peer of so great an Under-



Understanding, and of so remarkable a Disposition to promote every good Work, would have its due Influence upon others.

When Things were thus prepared, the following Memorial was presented to the Duke of Ormond.

To His Grace JAMES Duke of ORMOND,  
Lord Lieutenant General, and General  
Governour of Ireland.

*The Humble MEMORIAL of several of  
the Nobility of Ireland, the Lord Bishop of  
Killmore, and several of the Gentlemen and  
Clergymen of that Kingdom.*

“ **W**HEREAS nothing tends more effectually to promote the Common Welfare of Ireland, than the Conversion of the Popish Natives to the Protestant Religion; whereby the *English* Interest wou’d be better secured, Trade and Industry encreased, and both the Spiritual and Temporal Good of the *Irish* themselves advanced in that Kingdom. And whereas, in order to obtain these happy Ends, several Laws have been lately made in *Ireland*, to discourage and weaken Popery in that Kingdom, and one Statute particularly hath been enacted to prevent the Succession of Popish Clergy, by virtue whereof, the Number of Popish Priests is already sensibly decreased in it; and it is probable, that in some Counties, the whole Succession may be extinct within a few Years. And whereas the Natives, where Trial  
“ hath

" hath been made, have expressed great Satisfa-  
 " ction upon hearing Divine Service perform'd in  
 " their own Tongue. And lastly, whereas there  
 " are no printed Books of Religion (except a very  
 " few Bibles, and Common-Prayer-Books) now  
 " extant in *Irish*; therefore that our Pure and  
 " Holy Religion may be propagated among them,  
 " by Evangelical and Religious Means, and that  
 " so many Souls may not be abandoned to utter  
 " Ignorance, Infidelity, and Barbarity on the  
 " one side, or left a Prey to Deceivers on the  
 " other; it is humbly proposed as follow-  
 " eth:

I. " That some Numbers of New-Testaments  
 " and Common-Prayer-Books, Catechisms and  
 " Expositions thereon, Whole Duty of Man,  
 " and select Sermons upon the principal Points  
 " of Religion, be translated and printed in the  
 " *Irish* Character and Tongue; in order to which,  
 " the only Set of *Irish* Characters now in *Brit-*  
 " *tain*, is bought already; and that those Books  
 " be distributed in the *Irish* Families that can  
 " read, but especially be given to such Ministers  
 " as shall endeavour to convert them, and to  
 " give them a true and practical Sense of Reli-  
 " gion.

II. " That the whole Nation may in Time be  
 " made both *Protestant* and *English*, That Chari-  
 " ty-Schools be erected in every Parish in *Ireland*,  
 " for the Instruction of the *Irish* Children *gratis*,  
 " in the *English* Tongue, and the Catechism, and  
 " Religion of the Church of *Ireland*.

III. " That in order to the carrying on the fore-  
 " going Designs, in the preceding or any other  
 " Methods that shall be thought requisite to pro-  
 " mote

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“ mote the same, a Charter be sued out from  
 “ Her Majesty, constituting an Incorporated So-  
 “ ciety of the Well-disposed to so good a Work,  
 “ consisting of the Lord Primate of all *Ireland*, as  
 “ President, the Arch-Bishops and Bishops, some  
 “ of the Nobility, Clergy, and Gentry of *Ire-*  
 “ *land*; empowering them to take Subscriptions,  
 “ receive Benefactions, make Purchases, and hold  
 “ Courts and Consultations for the more effectual  
 “ promoting of the same.

IV. “ That such of the Lords Arch-Bishops,  
 “ and Bishops of *Ireland*, as Your Grace thinks  
 “ fit, be consulted about this Proposal; and if  
 “ they approve of the same, that with their Ad-  
 “ vice and Concurrence, a Petition be drawn up  
 “ and presented to Her Majesty, for constituting  
 “ such an Incorporated Society for converting the  
 “ *Irish* Papists.

May it therefore please Your Grace to coun-  
 tenance and encourage this Undertaking,  
 in such manner as in Your great Wis-  
 dom Your Grace may think fit.

The Duke gave it a very kind Reception, ex-  
 pressing his good Intention to give it all the En-  
 couragement, that might be expected from him.  
 And that no Time might be lost, he sent it to  
*Ireland*, with a favourable Letter in its behalf,  
 to the Lords Justices, desiring that they might  
 lay it before the Lord Primate, and the Arch-  
 Bishops and Bishops then in *Dublin*, for their O-  
 pinion as to the Usefulness of the Work, and  
 what were fit to propose to Her Majesty therein.



Their Graces and Lordships expressed in their Answer, Their good Thoughts of the Subject Matter laid before them; but withal intimated, that it would require the Help, and Advice of the Parliament and Convocation.

And therefore, in order to prepare Matters for those venerable Bodies, the Duke of *Ormond* obtained a License from Her Majesty to the Convocation, among other Points, to consider of, and agree upon the most proper and effectual Methods to be used, for the Conversion of the *Irish*. And it was thought adviseable, That the whole Affair should be laid before the Queen, in hope that Her Majesty's Countenance and Authority would be very effectual towards promoting the Design, and making it a general Work throughout the Kingdom. To this End, the ensuing Petition was presented to Her Majesty.

To the QUEEN's Most Excellent Majesty.

*The Humble PETITION of us your Majesty's most Loyal and most Dutiful Subjects, whose Names are underwritten;*

HUMBLY SHEWETH,

“ **T**HAT whereas the Want of the necessary Means of propagating the Protestant Religion among the Natives of *Ireland*, hath given Popish Priests and Jesuits great Advantage of keeping the said Natives in their Errors and Superstitions, and in a blind Obedience to the Foreign Jurisdiction of the Church of *Rome*; and also hath given them an Opportunity of corrupting them with Principles, and  
“ exciting

“ exciting them to Practices of very dangerous  
 “ Consequence to Your Majesty's sacred Person  
 “ and Government.

“ And whereas the Conversion of the Natives  
 “ of *Ireland* to the Protestant Religion, is a Work,  
 “ which, besides the great and many Benefits, both  
 “ Spiritual and Temporal, which wou'd thereby  
 “ accrue to themselves, must also bring a con-  
 “ siderable Addition to the Strength of Your  
 “ Majesty's Imperial Crown, and wou'd tend very  
 “ much to preserve, and promote the Security and  
 “ Tranquillity of Your *British* Subjects in that  
 “ Kingdom, and to encrease the Wealth and Im-  
 “ provement thereof.

“ And whereas divers Laws having been lately  
 “ made to weaken the Popish Interest in *Ireland*,  
 “ and one particularly to extinguish the Succes-  
 “ sion of the Popish Clergy; It is to be hoped,  
 “ that by the Divine Blessing, these Means may  
 “ prove successful for attaining the happy Ends  
 “ for which they were intended, if they be in  
 “ due time seconded with proper Methods of in-  
 “ structing the *Irish*; and of converting them from  
 “ their Errors. And whereas several of the No-  
 “ bility, Bishops, Clergy, and Gentry of *Ireland*,  
 “ and other Your Majesty's good Subjects, have,  
 “ in this seasonable Juncture, shewed their good  
 “ Dispositions to apply themselves heartily to  
 “ this Work, and are very desirous that those  
 “ Helps and Encouragements may be given to  
 “ it which are necessary to make it a general  
 “ Work throughout the Kingdom.

“ And whereas, not only to the Beginning, but  
 “ also to the carrying on this Work, it will be  
 “ requisite, that Ministers and Catechists, duly  
 “ qualified to instruct them, be provided and en-

" couraged to be sent among them; that necessa-  
 " ry Books be printed for their Instruction, in  
 " the Principles of true Religion; and that Cha-  
 " rity Schools be erected likewise, for instructing  
 " their Children *gratis*, in the *English* Tongue,  
 " and in the Protestant Religion.

" And whereas it is humbly conceived, That if  
 " Your Majesty would be pleased to constitute,  
 " by Your Royal Charter, an incorporated So-  
 " ciety for promoting the Conversion of the *Irish*,  
 " and their Instruction in such Principles as will  
 " retain them in due Obedience to Your Maje-  
 " sty, it would be the most effectual Means of  
 " attaining the same.

" And whereas the Divine Providence seems  
 " to have reserved so great and so good a Work,  
 " to be one of the peculiar Glories of Your Ma-  
 " jesty's most happy Reign.

" May it therefore please Your most Sacred  
 " Majesty, to Erect, Constitute, and Appoint by  
 " Your Royal Charter, a Corporation, by the  
 " Name and Title of the (*Society for propagating  
 " the True Reformed Religion, as it is established  
 " in the Kingdom of Ireland, among the Popish Na-  
 " tives thereof*) empowering the said Society to  
 " Collect, Receive, Manage, and Dispose of the  
 " Charity of all such Your Majesty's good Sub-  
 " jects, as will contribute to this good Work, to  
 " make Purchases, to Implead, and be Implead-  
 " ed, and to hold Courts and Consultations con-  
 " cerning the foresaid Purposes, and granting  
 " them such other Liberties and Privileges, as  
 " may be requisite for the better carrying on the  
 " said pious and charitable Designs. And may  
 " it please Your Majesty, to give such further  
 " Help and Encouragement, to the carrying on so  
 " expensive



“expensive an Undertaking, as according to Your  
 “great Wisdom, and most exemplary Piety and  
 “Charity, Your Majesty may think fit.

And we Your Majesty's most Loyal and  
 most Dutiful Subjects, as in Duty bound,  
 shall ever pray.

|                    |                    |
|--------------------|--------------------|
| Abercorn,          | Henry Kings        |
| Barrymore.         | George Houghton.   |
| Bellamont.         | K. Tighe.          |
| Charlemount.       | Humph. Matthews.   |
| Mounjoy.           | R. Bourgh.         |
| Digby.             | George Leslie.     |
| Blaney.            | George Gledstones. |
| John Offory.       | John Cole.         |
| Henry Moore.       | Mount. Blundel.    |
| Clot. Skeffington. | Robert Cooly.      |
| P. Savage.         | Jonathan Swift.    |
| John Percival.     | Richard Steele.    |
| James Butler.      | Henry Fenny.       |
| Theoph. Butler.    | Jo. Crichton.      |
| Robert Echlin.     | Pa. Fox.           |
| H. Sankey.         | Boyl Smith.        |
| Owen Wynn.         | Owen Wynn.         |
| Robert Cope.       | W. Phillips.       |
| Theodore Maurice.  | Hen. Singleton.    |
| B. Butler.         | Mer. Gyllym.       |
| Jo. Magill.        | Rich. Fitzgerald.  |
| Samuel Dopping.    | Matthew Cuff.      |
| Ja. Butler.        | Jos. Harres.       |
| Charles Mellvil.   | Arch. Stewart.     |
| P. Ward.           | Joh. Coote.        |
| Thomas Vesey.      | Joh. Dunbar.       |
| Ar. Charleton.     | John Richardson.   |
| Thomas Butler.     |                    |

The Subject Matter of the Petition was recommended to the Queen by the Arch-Bishop of *York*, and the Duke of *Ormond*. And Her Majesty being entirely disposed to countenance and encourage so Religious a Design, received it very graciously, and order'd the Lord Lieutenant of *Ireland* to make a Report of it. In this Juncture, many Objections were made to the Memorial and Petition; and it was suggested by several Persons of *Ireland*, to some of High Station here, that the Methods therein proposed for setting forward the Conversion of the *Irish*, were contrary to Law, destructive of the *English* Interest, and inconsistent with the Jurisdiction of Bishops, and the Authority of Synods and Convocations. And although these Objections were wholly grounded upon a wrong View, that was taken of the Memorial, and had not any Foundation in Scripture, Law, or Reason; yet it was thought expedient, that any further Progress in this Affair should be deferred, until the Sense and Judgment of the Convocation about it should be known; and likewise until Trial should be made, whether the Parliament wou'd Countenance and Encourage it.

While these Endeavours were used in *England*, to promote the Conversion of the *Irish*, the Lord Archbishop of *Armagh*, and his Clergy, joined in a Subscription, for maintaining two Missionaries to preach in *Irish* to the Natives in the Diocese of *Armagh*. The Lord Bishop of *Derry*, and his Clergy, did the same for the Diocese of *Derry*; where their Missionaries, as I have been told, have succeeded in gaining some Profelytes to our Church, and in bringing many more into a good liking of our Service. But I have no certain Account, what Progress the former have made in this Work.

As

As soon as the Convocation met, the Lower-House entered upon Consideration of this Affair; and although the End proposed, *viz.* The Conversion of the *Irish*, was highly approved of by every one; yet the Opinions about the Means of attaining it, were very various and different; which occasioned great Delay, insomuch that the Time, for making Application to the Parliament, for a Fund to carry on the Work, being almost spent; the Right Honourable *Charles o Neil* Esquire, a worthy Member of the House of Commons, at the Request of a Well-wisher to the Design, moved, That the Conversion of the *Irish* should be taken into their Consideration. Upon which, a Committee was immediately appointed, *nemine contradicente*, to consider of this Matter, and to make a Report of it to the House. When the Report was made, the Honourable House of Commons shewed so zealous a Disposition to do what might be expected from them, towards promoting and encouraging the Conversion of the *Irish*, that I should fail in paying that Respect which is justly due to them, if I should neglect here to insert the Pious and Charitable Resolutions, which they came to in this Matter, and which are as follow.

“ Mr. *O Neile* reported from the Committee  
 “ appointed to consider of proper Methods for  
 “ Converting the Popish Natives of this Kingdom  
 “ to the Established Church, That they had come  
 “ to several Resolutions in the Matter to them re-  
 “ ferred, which he read in his Place, and after  
 “ delivered at the Table, where the same were  
 “ again read, and several of them were dis-  
 “ agreed to, and several others were agreed to  
 “ by the House with some Amendments, and  
 “ those agreed to are as follow.



“ Resolved, That it is the Opinion of this Committee, That the Conversion of the Popish Natives of this Kingdom to the Established Religion, is a Work so pious and charitable, and tending so much to promote the Publick Welfare of this Kingdom, that it is worthy of the Countenance and Encouragement of this House.

Resolved, “ That it is the Opinion of this Committee, That in Order to the Conversion of the Popish Natives of this Kingdom, to the Establish’d Religion, it will be requisite that a competent Number of Ministers duly qualified to instruct them, and perform the Offices of Religion to them in their own Language, be provided and encouraged by a suitable Maintenance.

Resolved, That it is the Opinion of this Committee, That a sufficient Number of Charity-Schools be erected, for the Instruction of the Popish Children *gratis*, in the *English* Tongue, and the Establish’d Religion.

Resolved, “ That it is the Opinion of this Committee, That the House be moved, that Heads of a Bill be brought in, to promote and encourage the Conversion of the Popish Natives of this Kingdom.

Order’d, That Leave be given to bring in Heads of a Bill on the said Resolutions, and that it be referred to the same Committee, to prepare and bring in the same.

“ Mr. O Neil reported also, That the said Committee had come to a further Resolution, *viz.*

“ Resolv’d, That it is the Opinion of this Committee, That the Reverend *John Richardson*, Clerk, having taken great Pains in Converting the Popish Natives of this Kingdom, That the House

“ be

“ be moved to address his Grace the Lord Lieutenant, to recommend the said Mr. *Richardson* to Her Majesty, to have 200 *l.* for his Zeal and Service therein.

To which Resolution, the Question being put, the House did agree.

“ Ordered, That such Members of this House as are of Her Majesty's most Honourable Privy-Council, do attend his Grace the Lord Lieutenant with the said Resolution, and desire his Grace would be pleased to lay the same before Her Majesty, as the Resolution of this House.

Pursuant to the Order of the House of Commons, a Bill was prepared; and as it was brought to the Door of the House, the Parliament was adjourned, and the Bills passed before, were soon after transmitted to *England*; so that no more could be done to any purpose in that Affair by the Parliament, during that Session.

The House of Commons having given such Demonstration of their Readiness to countenance and set forward this good Work; the annexed Proposal for the Conversion of the *Irish*, with the Reasons upon which it is grounded, and an Answer to the Objections made to it, was published, and Dedicated to both Houses of Convocation. And the Lower-House (after a long and full Consideration of the several Methods proposed for the Conversion of the *Irish*) agreed upon the following Resolutions, which contain such excellent Rules and Methods for accomplishing this good End, that I can by no means do the Learned and Reverend Members of it greater Justice, than by relating them in their own Words.

*Sessio 242. Die Jovis, viz. 25<sup>to</sup> die Mensis 8bus  
1711.*

Ordered,

“ **T**H A T the Reverend Archdeacon *Parnell*,  
 “ Chairman of the Committee, to whom  
 “ the Preface to the Resolutions agreed to last  
 “ Session, concerning proper Methods for Con-  
 “ version of Recusants, &c. was recommitted, do  
 “ make his Report in his Place; which accordingly  
 “ he did, and delivered the same at the Table,  
 “ and the same being again publickly read.  
 “ Ordered, That the said Report be immedi-  
 “ ately taken into Consideration by this House;  
 “ and the said Report being fully debated, it was  
 “ agreed to with some Amendments.  
 “ Ordered, “ That the said Preface be added to the  
 “ Resolutions agreed to last Sessions, as followeth.

*Methods for Converting the Papists of Ireland  
to the Established Church.*

“ **W** Hereas the Conversion of the Natives, is a  
 “ Work that requires the Labour of more  
 “ Clergymen, than can be supported by the present  
 “ Revenues of the Church, the Union of several  
 “ Parishes being, by reason of the great Number  
 “ of Impropriations, necessary to make up a com-  
 “ petent Support for one Clergyman: And where-  
 “ as the carrying on of this good Work, requires  
 “ Persons of more Skill in the *Irish* Language than  
 “ the Generality of the Parochial Clergy are Ma-  
 “ sters of: It is therefore Resolved, That Appli-  
 “ cation be made for a Fund, for the Education  
 “ of



“ of Natives in the University of *Dublin*, and  
 “ for the Support and Maintenance of a suffici-  
 “ ent Number of grave and duly qualified Persons  
 “ in Holy Orders, to be provided and appoint-  
 “ ed by the several Arch-Bishops and Bishops of  
 “ this Kingdom, in their respective Dioceses,  
 “ with the Approbation and Consent of each re-  
 “ spective Incumbent of the Parish where they  
 “ are to officiate, to assist the Parochial Clergy,  
 “ where a considerable Number of the Parishion-  
 “ ers do not understand *English*, in all such Things  
 “ as shall be judged necessary to promote the Con-  
 “ version of the Popish Natives; and in such Man-  
 “ ner, and under such Rules and Restrictions, as  
 “ by a Canon to be framed for that purpose shall  
 “ be appointed.

“ And the better to enable the several Incum-  
 “ bents, as well as such their Assistants, to per-  
 “ form every thing necessary to so pious an Under-  
 “ taking; that a sufficient Number of Bibles and  
 “ Common-Prayer-Books be provided at the pub-  
 “ lick Charge, in the *Irish* Language, and a pro-  
 “ portionable Number of the same be left in the  
 “ Hands of the several Arch-Bishops and Bishops,  
 “ to be distributed, as need shall require, to the  
 “ several Incumbents and their Assistants.

“ And since it may be justly feared, that not-  
 “ withstanding our best Endeavours, great Num-  
 “ bers of the Popish Natives may continue obsti-  
 “ nate: And whereas by the good and wholesom  
 “ Laws and Statutes of this Realm, it is not only  
 “ provided, that there be no Succession of Popish  
 “ Priests, but also all Persons of the Communion  
 “ of the Church of *Rome*, are for ever made in-  
 “ capable of Teaching in any School, or being  
 “ Tutors in private Families, whereby great Ig-  
 “ norance

“ norance of Moral and Christian Duties must en-  
 “ sue among the Popish Natives in the succeeding  
 “ Generations, if due Care be not taken to pre-  
 “ vent it.

Resolved, “ That it will be necessary, that be-  
 “ side the Schools already provided by Law, such  
 “ other School or Schools as the Bishop and Mi-  
 “ nister shall judge convenient, be appointed in  
 “ every Parochial Cure or Union of this Kingdom,  
 “ where the Children of such Natives may be  
 “ taught *gratis*, to speak and read the *English*  
 “ Language, and be instructed in the Principles  
 “ of the Christian Religion : And for the Support  
 “ of such Schools, that the Sum of  
 “ Pounds, be yearly allowed to every such School-  
 “ Master, to be nominated by the Minister, and  
 “ licensed by the Bishop of the Diocese, and be  
 “ obliged to such Rules as by a Canon framed  
 “ for that purpose shall be appointed.

“ And to the End, that the charitable Design  
 “ of such Schools may not be defeated by the Ob-  
 “ stinacy of Popish Recusants, and that in Time  
 “ the *Irish* Language may be utterly abolished.  
 “ Resolved, That all Popish Natives of this King-  
 “ dom, who are not possessed of some real or  
 “ personal Estate, to the Value of 50 *l.* or who  
 “ do not hold by Lease, Lands to the Value of  
 “ 10 *l.* *per Ann.* Rent, be obliged, during Four  
 “ Months of every Year, to send their Children,  
 “ after they have attained to the Age of Seven  
 “ Years, till they arrive at the Age of Twelve  
 “ Years, to such publick Schools, to be taught  
 “ and instructed as aforesaid, under the Penalty  
 “ of *per Month*, to be levied by  
 “ Warrant from a Justice of Peace, and paid to  
 “ the Minister and Church-wardens of the respe-  
 “ ctive

“ Five Parishes, to be disposed of by them as they  
 “ shall think fit, for the better Encouragement of  
 “ the said Schools.

“ Likewise, That all Masters of the Schools  
 “ aforesaid, be obliged to attend the Minister  
 “ of the Parish, four times in the Year, at such  
 “ Times and Places as the Minister shall appoint  
 “ within the said Parish, with the Children com-  
 “ mitted to his Care, to be publickly examined  
 “ in the Church Catechism, and the *English Lan-*  
 “ *guage*; at which times such Children as have  
 “ been already educated in the said Schools, shall  
 “ also attend, till they have passed the Age of  
 “ Sixteen, if they continue in the Parish. That  
 “ also this Method of instructing the Children  
 “ of Popish Recusants may be render'd general;  
 “ Resolved, That all Popish Inhabitants of this  
 “ Kingdom, who are not comprized in the above  
 “ Resolve, shall be obliged, during six Months of  
 “ every Year, to send their Children, after they  
 “ have attained to the Age of seven Years, till  
 “ they arrive at the Age of twelve Years, to some  
 “ Protestant School, under the Penalty of the Sum  
 “ of on the refractory Person, to be  
 “ levied by Warrant from a Justice of Peace, and  
 “ paid to the Ministers and Church-wardens of  
 “ the respective Parishes, to be disposed of by  
 “ them, as they shall think fit, for the Encou-  
 “ ragement of the publick Schools abovement-  
 “ tioned. And that it may not be in the Power  
 “ of any Popish Recusants, to elude the Force of  
 “ the said Law, that every Popish Recusant of  
 “ this Kingdom, be obliged, in ten Days after  
 “ the Baptizing of any Child or Children born  
 “ to him, or in his House, to signifie the Name  
 “ or Names of such Child or Children, and the  
 “ Name



“ Name of the Person who Baptized such Child or  
 “ Children, to the Curate of the Parish, to be regi-  
 “ stred in the Parish-Book. And whoever neglects  
 “ or refuses so to do, to forfeit the Sum of  
 “ Shillings, to be levied in the manner aforemen-  
 “ tioned, and distributed by the Minister and  
 “ Church-wardens, to the Uses and in the manner  
 “ aforesaid.

“ And for a further Encouragement of the said  
 “ Charity-Schools, and such Persons as shall be  
 “ educated therein, Resolved, That Application  
 “ be made to Her Majesty, to impower the same  
 “ Corporation which She shall by Her Royal  
 “ Charter appoint, to collect and apply the First-  
 “ Fruits for buying in of Improvements, and pur-  
 “ chasing Glebes; to receive such Bequests, Con-  
 “ tributions and Legacies as well-disposed Persons  
 “ shall give for the Use of the said Schools, or  
 “ for binding the Children educated therein Ap-  
 “ prentices in such Protestant Families as profess  
 “ the Religion of the Church of *Ireland*, and to  
 “ such Trades as they shall think fit.

“ And whereas, by the Blessing of Almighty  
 “ God upon Her Majesty's pious Disposition and  
 “ Care for promoting the true Christian Religion  
 “ in this Kingdom, and the zealous Endeavours  
 “ of the Parochial Clergy, and their Assistants,  
 “ there is great Reason to hope, that considerable  
 “ Numbers of Popish Natives may be daily added  
 “ to the Church of *Ireland*; whereby, for the ne-  
 “ cessary Discharge of the several Ministerial Of-  
 “ fices, the Number of the Resident Clergy must  
 “ be considerably encreased, or the Service of God  
 “ not duly performed:

Resolved, “ That the aforementioned Corpo-  
 “ ration be further impowered to receive Bequests,  
 “ Contri-

“ Contributions, and Legacies, for the Augmenta-  
 “ tion of the Fund for buying in Impropriations  
 “ and Glebes; and that Her Majesty and the Par-  
 “ liament be applied to, to make some other Ad-  
 “ dition to the same, to render it more equal to  
 “ the Uses it is intended for: And lastly, if it shall  
 “ happen that in any Place where it shall be found  
 “ necessary to establish a new Cure, upon the co-  
 “ ming in of the Popish Natives, the Impropria-  
 “ tor of any Impropriation where such Cure is to  
 “ be founded, cannot be prevailed with to sell his  
 “ Interest therein, that the said Corporation be  
 “ further impowered to appoint some competent  
 “ Sallary for the Support thereof, out of the said  
 “ Fund, until it can be otherwise provided for.

*The Heads of a Canon agreed to this Session,*  
*Intituled, Heads of a Canon to be framed*  
*for Regulating the Assistants in the Con-*  
*version of the Irish.*

Resolved,

“ **T**HAT no Person shall be admitted as an  
 “ Assistant in any Parish or Diocese of this  
 “ Kingdom, for the Conversion of Popish Recu-  
 “ sants, except he be licensed thereunto by the  
 “ Bishop, and have first qualified himself in such  
 “ Manner as by the Laws of this Realm is re-  
 “ quired of all those who are to be admitted to  
 “ any Cure of Souls. Neither shall any Person be  
 “ permitted to be as a Missionary at large, to  
 “ preach when and where he judges meet; but to  
 “ every Assistant as aforesaid, the Bishop shall, with  
 “ the Consent of the Clergy, assign a certain Di-  
 “ strict.

" strict, within which he shall reside, and the Clergy  
 " of the said District shall meet and confer to-  
 " gether, and appoint such Time and Places for  
 " the Residence of the said Assistant within their  
 " District, as they shall judge most convenient,  
 " and no Person who will not submit to such Ap-  
 " pointment shall be admitted.

" And every such Assistant, during the Time  
 " of his Residence in any Parish of the said Di-  
 " strict, shall be deemed and reputed the Assist-  
 " ant or Curate of the Incumbent of the Parish,  
 " and shall neither as to Time or Place, preach  
 " without the Consent of the said Incumbent;  
 " and if he offend herein, he shall be suspended,  
 " and not re-admitted till he submits.

" And if any such Assistant behaves himself fa-  
 " ctiously, or disorderly, in any Parish, or secretly  
 " promotes, or openly carries on any Faction a-  
 " gainst the Incumbent thereof, upon due Proof  
 " made before the Bishop, he shall be suspended,  
 " and not admitted, but at the Request of the Cler-  
 " gy of the said District.

" And if any such licensed Assistant shall publish  
 " or teach any Heretical or Schismatical Doctrine,  
 " or shall endeavour to set up any separate Con-  
 " venticle, in Opposition to the Minister of the  
 " Parish, he shall be suspended; and if he do not  
 " repent, and publicly revoke his Error, he shall  
 " be degraded from Holy Orders.

" And every such Assistant shall go from House  
 " to House, and visit and confer with the Popish  
 " Recusants, and catechize, or otherwise instruct  
 " them, as shall be judged most convenient at such  
 " Times and Places, and in such Manner as shall  
 " be appointed by the Incumbent; and if he re-  
 " fuses so to do, let him be suspended.

Se ff.



Self. 243. Die Veneris 2610 (viz.) die  
8bris 1711:

*Heads of a Canon to be framed for regulating  
Charity-Schools, and agreed to by the Lower  
House of Convocation.*

Resolved, "That all Masters of Charity-Schools;  
" for instructing the Children of Popish Natives;  
" shall be qualified as other School-Masters are  
" obliged to by the Laws of the Land.

" That they shall teach such Books only as shall  
" be appointed by the Ordinary.

" That they shall make a List of the Popish In-  
" habitants of the Parish wherein they are ap-  
" pointed, according to their respective Districts,  
" together with the Names and Ages of their Chil-  
" dren, and return the same yearly to the Mini-  
" ster, in a Book to be provided for that purpose,  
" at the Charge of the Parish.

" That they shall in the said Book, give in an  
" Account how long each of the said Popish Chil-  
" dren have been with them.

" That the Minister be obliged to visit every  
" such School or Schools in his Parish, twice at  
" least in every Year.

" Ordered, That the said Canon, with the Heads  
" of a Canon agreed to last Session, Intituled, *Heads*  
" *of a Canon to be framed for Regulating the Assist-*  
" *ants in Conversion of the Irish,* and the Report,  
" Intituled, *Methods for Converting the Papists of*  
" *Ireland to the Establish'd Church,* be laid before  
" the Lords immediately, with the following Mes-  
" sage.

Et

May

*May it please Your Graces and Lordships,*

" I am commanded by the Lower-House of  
" Convocation, to acquaint Your Graces and Lord-  
" ships, That they have taken into their Consider-  
" ration, that Head of Her Majesty's Licence,  
" which relates to the Conversion of the Papists  
" of *Ireland*, and that they have come to several  
" Resolutions, which they have commanded me  
" to lay before Your Graces and Lordships, for  
" Your Concurrence.

Whereupon the Prolocutor, with his Assessors,  
went to the Upper House, and soon returning,  
signified, " That in Obedience to the Commands  
" of this House, he waited on the Lords of the  
" Upper-House, and laid the said Papers and  
" Message before them.

Thus I have given the best Account that I could,  
in so short a Time, of this Affair: And now, af-  
ter all, if any one will look back with an im-  
partial Eye, and consider the Endeavours that have  
been used to convert the *Irish*, it will be obvious  
and natural to make this Observation upon the  
whole, That the principal Cause, in all probabi-  
lity, why the Reformed Religion hath all this  
Time made no greater Progress among the Na-  
tives of *Ireland*, is, that the most fit and effectual,  
or (to speak in other Terms) the evangelical Means,  
have not been universally and steadily used to that  
End: There hath not due Care been taken, to  
perform the Offices of Religion to them constant-  
ly in their own Language. It must be acknow-  
ledged indeed, that other Causes have concurred,  
to keep up Popery in that Kingdom; but the first

and

and greatest is, That the Light of God's Word (*which converteth the Soul*, Psal. 19. 7.) hath not been sufficiently communicated to them. Politick Methods have been depended upon, for accomplishing this Work, and the Means of the Gospel have been neglected : As if we knew better than Christ and his Apostles, how Religion is to be propagated in the World : Or the Methods used by them were not seasonable or convenient now.

And that this Omission is the chief Reason, why the Popish Religion continues to have still so many Votaries in *Ireland*, may be presumed, from the greater Progress which the Reformed Religion hath made in *Great Britain*, upon Application made to the People in their own Language. The Inhabitants of *Wales* are generally Protestants ; and the Reason is, because they are instructed, and have Religious Offices performed in *Welsh*, pursuant to an excellent Law now in force in this Kingdom.

There was great Care taken, both in the Times of Episcopacy and Presbytery, that the Highlanders should have the Ordinances of Religion administered to them in their Language. And the good Effect of this, is, that they have for the most part embraced the Protestant Religion.

By the same Means, the Christian Religion hath begun of late to spread apace in the *East* and *West-Indies*. The Word of God (which is quick and powerful, and which, under the Spirit of God, is the chief Instrument of Conversion) hath been printed in the *Indian* Tongues, and distributed among the Natives ; whereby many of them have been turned *from Darkness to Light, and from the Power of Satan unto God*. This appears from the following Letter, which I received from the worthy Gentleman, who is present Agent for *New-England*.



To the Reverend Mr. *John Richardson*.

S I R,

“ W H E N we were last together, you im-  
 “ parted to me your Design of Reprint-  
 “ ing the *Irish* Bible and Liturgy, for the Bene-  
 “ fit of the poor *Irish*, who han’t the Knowledge  
 “ of the *English* Tongue; and you having met  
 “ with some Opposition therein, were desirous to  
 “ know what Success the Translation of the Bible  
 “ into the *Indian* Language had among the *Indi-  
 “ an* Natives of *America*.

“ I have considered of your Question, and do  
 “ assure you, it had this happy Effect, that the  
 “ *Indians* thereby arriv’d to such a Competency  
 “ of Christian Knowledge, that their Ministers  
 “ were able to preach profitably, and their Peo-  
 “ ple to understand and prize the Doctrine of the  
 “ Gospel. The Corporation for Propagating the  
 “ Gospel in those Parts, are so sensible of this,  
 “ that notwithstanding there have been two Im-  
 “ pressions of the *Indian* Bible already, they are  
 “ preparing a Third, and it is now in the Press  
 “ at *Boston* in *New-England*. I pray God to pro-  
 “ sper you in this, &c.

Whitehall,  
 May 3.  
 1712.

I am, S I R,

Your very humble Servant,

J E R. D U M M E R.

And

And if any one be desirous to know more of this Matter, he will find a very pleasing Account of it, in two Books lately printed, viz. *An Account of the Society for Propagating the Gospel in Foreign Parts: And, Propagation of the Gospel in the East: Being an Account of the Success of Two Danish Missionaries lately sent to the East-Indies, for the Conversion of the Heathens in Malabar.*

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F I N I S.

And if anyone be desirous to know more of this  
 matter, he will find a very pleasing Account of  
 it, in two Books lately printed, viz. An Account  
 of the Society for propagating the Gospel in Foreign  
 Parts: And, Propagation of the Gospel in the East:  
 being an Account of the Success of Two Years  
 Missionaries lately sent to the East-Indies, for the  
 Conversion of the Heathen in those Parts.



A  
P R O P O S A L  
For the CONVERSION of the  
P O P I S H N A T I V E S  
O F  
I R E L A N D  
TO THE  
Establish'd Religion :  
WITH THE  
REASONS upon which it is grounded :  
And an ANSWER to the Objections  
made to it.

*The Second Edition Corrected and Enlarged.*

By JOHN RICHARDSON, Rector of *Annah*,  
alias *Belturbet*, in the Diocese of *Kilmore* in *Ireland* ;  
and Chaplain to His Grace the Duke of *Ormond*,  
and the Lord Bishop of *Clogher*.

*In the Church I had rather speak five Words with my Under-  
standing, that by my Voice I might Teach others also, than  
Ten Thousand Words in an unknown Tongue, 1 Cor. 14. 9.*

And where all, or the most part of the People are  
*Irish*, they [viz. *The Church-Wardens*] shall provide  
also the said Books, [viz. *Two Books of Common-Prayer*,  
and the *Bible*] in the *Irish* Tongue, so soon as they  
may be had. The Charge of these *Irish* Books, to  
be born also wholly by the Parish. Canon 94th  
of the Church of *Ireland*.

LONDON : Printed by J. Downing in *Bartholomew-Close*  
near *West-Smithfield*, 1712.

A  
PROPOSAL  
FOR THE CONVERSION OF THE  
POORISH NATIVES  
OF  
IRELAND

TO THE  
ESTABLISHED RELIGION:  
WITH THE  
REASONS UPON WHICH IT IS GROUNDED:  
AND AN ANSWER TO THE OBJECTIONS  
MADE TO IT.

THE SECOND EDITION CORRECTED AND ENLARGED.

BY JOHN RICHARDSON, Rector of St. Andrew's Church, in the Diocese of Down and Connor, and Chaplain to His Grace the Duke of Devonshire, and the Lord Bishop of Clogher.

It is shewn that the present state of the poorish natives of Ireland is such as to require the most effectual measures for their conversion, and that the establishment of the Christian religion among them is the only way to their happiness and the glory of God.

And where all, or the most part of the People are of the same Religion, the Church is more easily governed, and the Ministry more effectually supported. The Church of England is the only Church in the world which is both pure and powerful, and which is the only Church which is the friend of the poor.

Printed by J. Bury, in Strand, near St. Dunstons Church, 1733.

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T O T H E

Most Reverend, and Right Reverend Fathers in God, the Lords ARCH-BISHOPS and BISHOPS of the *Upper-House* ;

And to the

Reverend the CLERGY of the *Lower-House* in Convocation Assembled ;

**T**HIS PROPOSAL, *for the Conversion of the Popish Natives of Ireland, to the Establish'd Religion; with the Reasons upon which it is grounded, and the Answer to the Objections made to it ;*

Is humbly Submitted and Dedicated

By their most Obedient Son,

And most humble Servant,

*John Richardson.*



T O T H E

Most Reverend, and Right Reverend Fa-  
thers in God, the Lords Arch-Bishops  
and Bishops of the Upper-House;

And to the

Reverend the Clergy of the Lower-House  
in Convention Assembled;

**T**HIS PROPOSAL, for the Conversion  
of the Popish Natives of Ireland, to  
the Protestant Religion, and the Re-  
forms upon which it is grounded, and the An-  
swer to the Objections made to it;

Is humbly Submitted and Dedicated

By their most Obedient Son,

(And most humble Servant,

John Richardson

# PROPOSAL

FOR THE

# CONVERSION

OF THE

*Popish* Natives of IRELAND,

TO THE

Establish'd Religion.

**W**HEREAS several Laws have been lately made in the Kingdom of *Ireland*, to weaken and discourage the *Popish* Interest therein, and particularly to extinguish the Succession of the *Popish* Clergy; whereby their Number is already sensibly decreased, and in some Counties the whole Order will probably fail within a few Years.

Years. And it is therefore hoped, that by the *Divine Blessing*, those Means may prove successful for attaining the good Ends for which they were intended, if they be seconded with proper and effectual Methods of Instructing the *Irish*, and reclaiming them from their Errors.

And whereas the Conversion of the Natives of *Ireland* to the *Establish'd Church*, is a Work, which besides the great and many Benefits, both Spiritual and Temporal, that must thereby accrue to themselves, would also bring a considerable Addition to the Strength of Her Majesty's Dominions; and would tend very much, to promote and preserve the Security and Tranquillity, and to augment the Wealth and Improvement of them.

And whereas, the Want of the necessary Means of Propagating the *Establish'd Religion* among the Natives of *Ireland*, is a great Hindrance of their Conversion, and hath given Popish Priests and Jesuits great Advantage of keeping them in their Errors and Superstitions, and a blind Obedience to the foreign Jurisdiction of the Church of *Rome*. And the said Priests and Jesuits have taken thence Opportunity of corrupting them with Principles, and exciting them to Practices of dangerous Consequence to Her Majesty's Sacred Person and Government, and  
to



to the Protestant Succession, as by Law establish'd. *It is humbly Proposed,*

I. That a competent Number of Ministers, duly qualify'd to instruct the Natives, and to perform the Offices of *Religion* to them in their own *Language*, be provided and encouraged by a suitable Maintenance, to be sent among them.

II. That the Approbation and Admission of each of these Ministers be in the Bishop of the Diocese; and that they shall officiate in such Places and under such Rules as the Bishop shall appoint; and shall in all Respects be subject to the *Jurisdiction* of the Bishop, as the other Clergy are.

III. That the *Bible*, *Common-Prayer-Book*, and an *Exposition of the Church Catechism*, be Printed in *Irish*, for the Administration of the Ordinances of *Religion* to them in their own Tongue.

IV. That a sufficient Number of *Charity-Schools* be Erected, for the *Instruction of the Irish Children*, gratis, in the *English Tongue*, and the *Establish'd Religion*; and that some proper *Encouragement* be given to *Irish Children Educated in those Schools*, the Benefit of which Schools may be extended to the Children of *Poor Protestants*.

V. That the *Honourable House of Commons* would be pleased to grant a Fund for the carrying on so *pious and charitable* a Design.

VI. In

VI. In regard that this Work will be attended with great Charge and Expence, and will probably meet with many Difficulties and Obstructions which cannot be easily foreseen; and that the Money so granted may be apply'd to the Uses and Purposes for which it is given, and no other: *It is humbly Propos'd,* That Application be made to the Queen's Most Excellent Majesty, That a Society be appointed and empower'd by Royal Charter, to receive voluntary Contributions and Legacies, and to make Purchases to be apply'd to the Uses aforementioned; And also Authoriz'd and Intrusted to Receive, Manage, and Dispose of such Sum or Sums of Money, as may be granted by Parliament, in such manner as by Law shall be appointed. And, whereas Her Majesty hath been graciously pleas'd to Impower the Lord-Lieutenant of Ireland, to Constitute, by Letters Patent, Commissioners for applying the First-Fruits of that Kingdom, to the Baying in of Impropriations. Lastly, *It is humbly Propos'd,* That Application be made to Her Majesty, To Erect, Constitute, and Appoint One and the same Society for Both the aforementioned Purposes, relating to the Conversion of the Irish, and Baying in of Impropriations.

# THE CONVERSION OF THE NATIVES.

**W**HEN a Design is set on Foot, to Convert a Nation to the True Religion, one would think that the ordinary Gospel-means are the fittest and most unexceptionable; therefore, to prevent all just Cause of Exception about so useful and necessary an Undertaking, the Scheme here propos'd for the Conversion of the Popish Natives, was fram'd according to that Excellent Pattern which our Blessed Saviour and his Apostles have left us. But notwithstanding this, many Objections have been made to it, especially to the 1<sup>st</sup>, 3<sup>d</sup>, 4<sup>th</sup>, and 6<sup>th</sup> Articles: I shall therefore, with all Deference and Submission to better Understandings, endeavour to shew the Reasons upon which the said Articles are grounded; and then give a plain and short Answer to the Objections made to them.

As



As to the First and Third Articles, which depend the one upon the other, they are founded upon the Word of God, and the Nature of the Thing: To make this appear, I desire that these two following Propositions may be taken for granted, because they can be proved beyond Denial.

*First*, That there are great Numbers of the Natives of *Ireland*, who cannot speak *English* at all: And that of those who can speak *English*, so far as relates to the common and ordinary Concerns of Life, there are not a few, who do not understand it so well, as to reap any Benefit from our Prayers and Sermons in *English*.

*Secondly*, That the Doctrines and Practices of the *Romanists* are so very corrupt, that they are of dangerous Consequence to their Souls, and do very much hazard their Salvation.

Now the Case being so with them, all Christians are obliged, according to their several Abilities and Circumstances, to use their Endeavours to recover them from the miserable and dangerous Condition wherein they are, that they may be converted from the Error of their way, and brought to an Acknowledgment of the Truth. For all Christians in general do pray, or at least ought to pray daily, that *Christ's Kingdom may come*; that is, that his Gospel may be received in its Purity by all Persons: *That God's Ways may be known upon Earth, and his saving Health among all Nations.* "Now if they be sincere  
 "in their Prayers, they must do their Parts  
 "for obtaining these Things; it being a known  
 "Rule in Divinity, that we ought to use our utmost Endeavours, for the obtaining of that,  
 "for which we are commanded to pray. All Christians are also commanded, as they have Opportunity

portunity, to do good unto all Men, Gal. 6. 10. to do Good to their Bodies, and especially to the better Part of them, *their Souls*, by instructing their ignorant Minds, and removing their Prejudices, and reclaiming them from their Errors, which is to do them Good, that will last for ever. And when they have not personal Opportunities, they are obliged to it according to their Power, by lending and bestowing good Books, by teaching the Poor to read, by encouraging Learning and Religion, and by assisting the Teachers and Professors of them.

And it would seem, that as the Necessity is greater, so the Obligation is stronger, of performing these Duties to the *Irish*, than the *British*: Because the more barbarous and ignorant any People are, their Souls are in greater Danger of perishing; and therefore our Endeavours should be more earnest to rescue them from it; according to Christ's Example, who *came to seek and save that which is lost*, Luke 19. 10. and tells us, *That they that be whole need not the Physician, but they that be sick; and that He came not to call the Righteous, but Sinners to Repentance*, Mat. 9. 12, 13.

But this Duty of instructing the Ignorant, and reclaiming the Erroneous, is a Duty especially incumbent upon all the Pastors of Christ's Church. We are obliged to propagate the saving Truths of Religion among all Men, to the best of our Power and Ability, by the very Words, and the main Tenour of that Commission from which we derive our Office, *Matth. 28. 19, 20. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all Things whatsoever I have commanded you: And lo! I am with you*

92 *The Clergy oblig'd to convert the Irish.*

*always, even unto the End of the World, Amen. i. e.* Endeavour to disciple all Nations, or to make all the World true Christians, by Baptizing them, and by instructing them, to believe and obey my Gospel; and to encourage you to undertake this, I do give you the Promise of my Presence and Assistance to the End of the World.

Our Saviour knew full well, that it was not possible for his Apostles, in their own Persons, to do all this. He must therefore be understood, to design that their Office should continue by a Succession from them to the End of the World; and in Consequence of this, to expect and require, that this great Work should be carried on by their Successors in all Ages: So that we who are appointed to succeed the Apostles in their Office, (some with a larger, and others with a less Share of their Power) are obliged, by Virtue of it, to finish and perfect what remains to be done of this Matter, as far as we can.

This farther appears from the Promise which our Saviour annexes to the Discharge of this Duty.

*And lo, I am with you always, even unto the End of the World;* as much as if he said, *Your Continuance here being to be but short, to hearten and excite you and all others, who shall be concerned in this Office, to go on with this Work, I do assure you, that my Presence and Assistance shall be given unto the End of the World, not only to you, but to your Successors in this Office of Teaching all Nations, or Preaching the Gospel to every Creature.* So that as we expect the Blessing of Christ on our selves, as his Ministers, we ought, as much as in us lies, to endeavour to Propagate his Religion among those who sit in *Darkness and in the Shadow of Death.*

Therefore, since our blessed Saviour doth not except the *Irish Nation*, when He commands his

Apostles,

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Apostles, and in them, their Successors, to teach all Nations ; it follows, that it is our indispensable Duty, to use our Endeavours to instruct the Popish Natives of *Ireland* in the true Religion, and to reclaim them from their Errors.

And if it be so, then we are obliged to do this in their own Language, there being no other way of instructing them in the saving Knowledge of Religion, but by proposing the necessary Truths of it to their Minds, in a Language which they understand.

This also obliges us to publish the Scriptures to them in *Irish*, that they may come by the Knowledge of God's revealed Will in a known Tongue ; the *Reasons* for printing the Bible in *Irish* now, being the same as for publishing it in every Tongue and Language, wherein the Gospel was first preached.

And as our happy Constitution stands, both in Church and State, we are for the same Reason obliged to publish the *Common-Prayer-Book* in *Irish*, that the Ordinances of Religion may be administered to them in a known Tongue, according to the Forms therein prescrib'd, and no other.

And considering the Slowness of some Mens Understandings, and that printed *Bibles* and *Common-Prayer-Books* cannot be had by every one, it will be very useful, if not necessary, towards the attaining the same End and Design, that some other pious and edifying Treatises of Religion, especially *An Exposition of the Church Catechism*, be printed in the same Language ; that so the Means of Instruction may be more plentifully offered to them.

This Argument taken from Scripture, for converting the Natives by the Means proposed in the First and Third Articles, is so very plain and evident, that it cannot be opposed without contradicting our Saviour. For our blessed Lord ha-

94 *The Popish Religion, not the Irish Language;*  
ving commanded us to go and teach all Nations  
without Exception, this Command obliges us to  
instruct the Natives in *Irish*, until they understand  
some other Language; and therefore whatsoever  
*Objections* are made to it, mean as much, as that  
we should not go and teach all Nations, which is  
an expresse Contradiction to our Saviour; so that  
I might pass it by without any further Answer.

But because some Persons, by taking a wrong  
View of these Things, have not only been induced  
to make *Objections* to them, but also to insist up-  
on them: I shall consider them with all the Clear-  
ness and Brevity that I can.

1st, It is Objected, That to print Books in *Irish*;  
and to send Missionaries among the Natives, to instruct  
them in their own Language, is very destructive of the  
*English Interest* in Ireland. But I humbly desire  
that it may be considered.

1. That nothing tends more effectually to pre-  
serve the Peace and Tranquillity of *Ireland*, and  
to augment the Improvement thereof, and conse-  
quently to promote and secure the Interest which  
the *English* have therein, than the Conversion of  
the *Irish* to the Establish'd Religion, as hereafter  
will more fully appear.

2. Printing Books in *Irish*, and sending Missi-  
onaries among the Natives, to instruct them, and  
administer the Ordinances of Religion to them in  
a Language which they understand, are the neces-  
sary Means of converting them; and therefore can-  
not be destructive of the *English Interest*; for if the  
End be good, the necessary Means must be so too.

3. Preaching in the *Irish* Language is not an En-  
couragement of the *Irish Interest*, any more, than  
preaching in *French* in *England*, is an Encourage-  
ment of the *French Interest*: For the *Irish* Papists,  
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who can speak *English*, ever were, and still are as great Enemies to the *English* Interest, as the *Irish* Papists who cannot speak *English*. And I see no Reason why the *Welsh* Language in *England*, and the *Irish* Language in *Scotland*, should not be as pernicious to the *British* Interest, as the *Irish* Language in *Ireland*: Wherefore it is very evident, that it is the Popish Religion, and not the *Irish* Language, that is repugnant to the *English* Interest in *Ireland*.

4. To administer the Ordinances of Religion to the *Irish* in their own Language, is indeed the most effectual Way to destroy the *Irish* Interest in *Ireland*: For the Interest of the Popish Natives in *Ireland*, as opposed to the *English* Interest, is either to extirpate or to subdue the *English* Nation in that Kingdom, that so they may have their Estates, their Substance, and the whole Kingdom to themselves. Now the proper Method to prevent such a Design, is to convert them to the Protestant Religion; and surely the best, the only way of doing that, is to apply to them in a Language which they understand.

Illy, It is objected, That to print Books in *Irish*, and to send Missionaries to Preach in that Tongue, is directly against Law, and the Statute of the 28th of Henry the VIIIth; for the *English* Order, Habit, and Language declares, that those that do so, shall, whatever they may pretend, be deemed as Enemies to the King, and *English* Interest.

To which I answer.

1. That in the Preamble of this Act (in which there are no particular Penalties mention'd, and in which the King's Will and Pleasure only concerning the Use of the *English* Order, Habit, and Language is declar'd) it is said indeed, "That



96 *Preaching in Irish not contrary to Law.*

“ such as do not speak *English*, or such as return  
 “ to the *Irish* Language, † shall be deem’d as Ene-  
 “ mies to the King and *English* Interest : But in  
 the Enacting Part, in which the Natives are com-  
 manded to use their utmost Endeavour to learn  
 to speak *English*, and to teach their Children to  
 do so, there is not one Word prohibiting the  
 printing of Books in *Irish*, or preaching in that  
 Language ; It is so far from that, that Archbishops  
 and Bishops, &c. are allow’d to give Collation and  
 Institution to meer *Irishmen*, where such as speak  
*English* cannot be had.

And that this Statute, which was made 1534,  
 or the Beginning of (35.) was always taken in this  
 Sense, appears from hence.

Queen *Elizabeth* sent a Font of *Irish* Types to  
*Ireland*, in order to have the New Testament and  
 Liturgy printed in that Tongue.

King *James* the 1st, with the Advice of the Privy-  
 Council, order’d that the Natives should be in-  
 structed in their own Language.

*Nehemias Donellan*, and *William Daniel*, both  
 Archbishops of *Tuam* ; *Nicholas Walsh*, Bishop of  
*Offory* ; and *John Kearney*, Treasurer of *St. Patricks*,  
 caused the New-Testament to be translated into  
*Irish* : And the Province of *Connaught*, and Sir *Wil-*  
*liam Usher* Clerk of the Council, bore the Charge  
 of the Edition, *A. D.* 1602. which probably they  
 would not have done, when there were so many  
 Papists in the Parliament, and when Popery was  
 so

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† Many of the Old English in these Days (being disgusted,  
 on account of the heavy Burthens which the Government laid  
 upon them) entirely forsook the English Interest, intermarried  
 and united with the Irish, and made use wholly of the Irish  
 Customs and Language.

*Preaching in Irish not contrary to Law.* 97

so powerful in that Kingdom, if it had been deem'd to be contrary to Law.

After that, A. D. 1608. the same Archbishop, Daniel printed the *Common-Prayer in Irish*.

Bishop Bedel also printed some small Tracts in *Irish*, and made the *Old Testament* to be translated into that Language, before the Rebellion of Forty One.

And in one of the Canons of the Church of *Ireland*, made by the Convocation which met in *Dublin*, Anno Domini 1634. every Minister is required to read Part of the *Liturgy in Irish*, where the half of the Congregation is *Irish*. From all which we may observe, what Opinion the Province of *Connaught*, several Archbishops and Bishops before the Great Rebellion, and the Convocation, had of the Statute of the 28th of *Henry the VIIIth*.

Mr. Boyle printed the whole *Bible* in 1685, and prefixed a large *Preface* address'd to his Countrymen; in which, among other Things, there are these remarkable Words, which I shall mention here, as being very apposite to our present purpose.

“ Finally, Students in Schools and Universities,  
“ who design to live by the Cure of Souls in  
“ *Ireland*, shall, upon a serious Consideration, find  
“ it their precise Duty, to procure such a Know-  
“ ledge of the Language of the Natives, as may  
“ enable them to help and instruct the Souls com-  
“ mitted to their Charge, and of which they are  
“ to give an Account to God: For notwithstanding  
“ all the wise Statutes and Endeavours used  
“ to bring this whole Nation to a Knowledge of  
“ the *English Tongue*, Experience shews it could  
“ not be effected; too many being unable to give  
“ such Teaching to their Children, or get it for  
“ them-

“ themselves. And it is apparent, that in *Ire-*  
 “ land there are many Parishes, Baronies, and whole  
 “ Counties, in which the Common People do un-  
 “ derstand no other Language but *Irish*.

“ This being so, how can it be presumed of  
 “ any godly Pastor of Souls in such Places, that  
 “ he will not endeavour to procure the spiritual  
 “ Welfare of those Men, by the Sweat of whose  
 “ Brows he hath his Bread, enabling himself to  
 “ preach and instruct them in the Language which  
 “ they best understand; that being the Way to get  
 “ their Good Will, and gain their Souls to God.

Wherefore if this Statute had ever been taken in  
 such a strict Sense, as some are pleased now to put  
 upon it; it may be presumed, that it would have  
 long since been repealed, and that an express Law  
 against the Gospel, would not have remain'd so  
 long in our Statute-Book. And whereas, so long  
 as there are any Natives in *Ireland*, that cannot  
 speak *English*, if it be taken so strictly, it must  
 oblige them to worship in an unknown Tongue;  
 it is to all Intents and Purposes repealed or sus-  
 pended by such Statutes as abolish Popery, and e-  
 stablish the *Reformed Religion* in *Ireland*.

And that this is the Opinion of the present Par-  
 liament, appears from an Act made by them in  
 the Eighth Year of Her present Majesty's Reign,  
 Intituled, *An Act for Explaining and Amending*  
*an Act*, Intituled, *An Act to prevent the further*  
*Growth of Popery*. In which it is Enacted as fol-  
 loweth, without repealing the said Statute of the  
 28th of Henry the 8th.

And every such Conuert or Conuerts, i. e. convert-  
 ed Priest or Priests, shall, and he or they are hereby re-  
 quired, under Penalty of forfeiting his or their Allow-  
 ance or Allowances as aforesaid, publickly to read the  
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Common-Prayer, or Liturgy of the Church of Ireland, and preach once a Week in the English or Irish Tongue, in such Places and at such Times as the said Archbishops or Bishops shall direct. From which it plainly appears, that preaching in Irish is so far from being contrary to Law, that it is enjoined by an expresse Act of Parliament.

Illdly, To what End should all this be done, since all who can read, can read English, but not One in Five Hundred can read or understand the Irish Character.

I answer, That such Ministers especially as labour among them, may have the necessary Books for instructing them, and administering the Ordinances of Religion to them in a known Tongue; and also that such of the Irish as can read their own Language, may have the Use and Benefit of them. And whereas it is asserted, that the printed Irish differs wholly from what is spoken; whereby it is insinuated, that the common People will not understand Irish Printed Books when read to them: I know the contrary by my own Experience, I have read the Bible and Common-Prayer-Book in Irish to the Common-People, both publickly and privately, and they declared they understood both very well; and that I might be satisfied they did so, I caused some of them to translate several Sentences, which they did exactly; besides, if the Case were so, Care might be taken for the future, to print the Irish as it is spoken.

IVthly, It is objected, That Missionaries ought to be sent to preach in English, rather than in Irish.

But there is no need to send Missionaries to preach to them in English; because all the present Incumbents in Ireland can speak English, and so may confer with their Popish Parishioners that can speak that Language, as often as they please: Whereas there

there is very great and urgent Need of sending Missionaries to preach to them in *Irish*, because few of the present Incumbents can speak or read *Irish*; and our Law doth prevent a Succession of the Popish Clergy: So that if we neglect to instruct them in their own Language, our Lord may justly take up the Complaint against us under the Gospel, which he did against the Prophets under the Law, *My People are destroyed for lack of Knowledge.*

Vithly, It is said, That if the Natives who understand English were converted, the others would soon follow, as being dependent upon them.

But Experience tells us otherwise. Several Irish Noblemen and Gentlemen have embraced the Protestant Religion, whose Dependents and Followers continue still to be Papists: Besides, What Benefit would they reap by such a Conversion as this? What Instruction or Edification would an *Irishman*, that doth not understand English, get by private Instruction, or the publick Offices in the English Tongue? If he must come into our Assemblies, must he not worship in an unknown Tongue? And might he not say with St. Paul, 1 Cor. 14. 11. *If I know not the meaning of the Voice, I shall be unto him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian unto me?*

Vithly, It is said, That Experience hath informed us, that of all the Converts that have been made, there is not an Instance of one who did not understand English.

God be praised, a considerable Number of the Nobility, Popish Clergy, and Gentry, and Commonality of Ireland, hath been converted to the Protestant Religion; but this is so far from being a real Objection against the Proposal, that it is a very strong Argument for it; because many of the *Irish*, who

*By Preaching in Irish, Converts made, &c.* 101

who can speak *English*, have been turned from Darkness to Light, by having an happy Opportunity of the true and proper Means of Conversion, *viz.* by being address'd to, and having the Offices of Religion perform'd to them, in a Tongue which they understand. And I would not have any one believe, that the *Irish*, who cannot speak *English*, are so untractable, and obstinate, that there is no hope of Converting them; for I have heard a whole Congregation of them express great Satisfaction, upon hearing Divine Service in their own Tongue, and thank the Protestant Minister who officiated to them. And that considerable Numbers of *Irish* who cannot speak *English*, have been converted, where due Care hath been taken of them, doth evidently appear from the two following Letters.

*Reverend Sir,*

“ **I**N relation to what we were talking of the  
“ Other Day, concerning the Necessity and  
“ Usefulness of Preaching to the *Irish* in their  
“ own Language; I think there can nothing be  
“ a more evident Instance of it, than what I am  
“ now going to tell you from my own certain  
“ Knowledge. Soon after the late War in *Ire-*  
“ *land*, when a great Part of the Country was  
“ waste and uninhabited, several Families, who  
“ could neither speak nor understand any Lan-  
“ guage but *Irish*, found their Account in coming  
“ from the Western Isles of *Scotland*, and settling  
“ in the Northern Parts of the County of *An-*  
“ *trim*. Upon their first Coming, they generally  
“ joined themselves to the Established Church of  
“ *Ireland*, but in a little time fell off to the Church  
“ of *Rome*; and when they were asked the Rea-  
“ son



" son of their Change, they could give no other  
 " than because they understood the *Irish* Priests;  
 " and though they did not like their Religion, yet  
 " they thought it better to be of that, than be  
 " of no Religion at all. About Eight or Nine  
 " Years ago, a Clergyman dying who held two  
 " Vicarages in that Part of the Country, which  
 " are called *Ramoan* and *Culesaghtrein*; the Inha-  
 " bitants of the latter petitioned the Bishop of  
 " the Diocese to have a Minister who could preach  
 " to them in *Irish*, and recommended one Mr.  
 " *Duncan Mac Arthur*, a *Highland* Gentleman,  
 " who had served the Cure during the late In-  
 " cumbent's Sickness; which Petition the Bishop  
 " thought so reasonable, though irregular, that  
 " he gave that Parish to Mr. *Mac Arthur*, and *Ra-*  
 " *moan* to me. But upon my going abroad, soon  
 " after Mr. *Mac Arthur* had the Care of both the  
 " Parishes, and preached every *Sunday* Afternoon  
 " in *Irish*, to the great Satisfaction of the Pa-  
 " rishioners. What Progress he made in the Con-  
 " version of the *Irish*, I can't tell, having been  
 " out of the Kingdom during the remaining part  
 " of his Life; but upon his Death, one Mr. *Ar-*  
 " *chibald Mac Collum* having been employed by  
 " the Bishop to take Care of those Parishes, has  
 " taken such effectual Pains with the *Irish* and  
 " *Highlanders* of them, that by the Blessing of  
 " God, he has not only brought back Numbers  
 " who had fallen off from our Church to that  
 " of *Rome*, but brought over several who were  
 " originally *Irish* Papists, and is every Day gain-  
 " ing upon them. And as there are Numbers of  
 " these *Irish* and *Highlanders*, who understand no  
 " *English* at all, insomuch, that I have been of-  
 " ten obliged to make use of an Interpreter when

“ I talked to them ; so even those who do under-  
“ stand it so well, as to converse with their Neigh-  
“ bours about the Common Concerns of Life, de-  
“ clare they are not capable of understanding so  
“ well, nor receiving that Benefit from a Sermon  
“ in *English*, which they do from one in *Irish* ; of  
“ which the Bishop of the Diocese is so well ap-  
“ prized, that he takes Care to provide, not on-  
“ ly those I have mentioned, but several other  
“ Parishes in the Neighbourhood, who are in the  
“ same Circumstances, with Clergymen, who can  
“ preach to the People in the *Irish* Language.

“ I might add several other Things, which I  
“ have by Hear-say, to strengthen what I have  
“ told you of the Necessity of Preaching to the  
“ *Irish* in their own Language ; as particularly,  
“ that there is one *Stewart*, a *Dissenting* Teacher  
“ in a Neighbouring Parish, who, by preaching  
“ in *Irish*, has brought over a considerable Num-  
“ ber of *Irish* to be his Hearers : This I am sure  
“ of, that there is such a Man placed there, and  
“ supported by a Relation of mine ; but not be-  
“ ing certain what Progress he has made, I don’t  
“ insist upon it, being resolved to assert nothing  
“ but what I am very sure of, and what shall at  
“ any time be made out beyond Possibility of Con-  
“ tradiction, by the Subscriptions of the Ministers  
“ and chief Parishioners of those Parishes, and by  
“ Certificates from the Bishop and Neighbouring  
“ Clergymen of that Diocese, if there be any  
“ Necessity of more authentick Testimonies to the  
“ Truth of this Matter, than what can be gi-  
“ ven it by,

Reverend S I R,

Your most Obedient Servant,

May 12th,  
1711.

Archd. Stewart.

May 18. 1711.

S I R,

**A**S to what we discoursed at parting, the Shortness of my Time did not give me leave to acquaint you, that I had been some Years ago employed by the Trustees for Sale of the forfeited Estates in *Ireland*, on the Survey of these Forfeitures, particularly in the County of *Antrim*, where I met many of the Inhabitants, especially of the Baronies of *Glenarm*, *Dunluc* and *Killconaway*, who could not speak the *English* Tongue; and asking them in *Irish*, what Religion they profess'd, they answered they were *Presbyterians*; upon which I asked them further, how they could understand their Minister Preaching; to that they answer'd, he always preach'd in *Irish*. I had the Curiosity to go to their Meeting on the *Sunday* following, where I heard their Minister (whose Name I cannot remember) preach to them in *Irish*, at which (though I think he did not do it well) they expressed great Devotion: His Audience (as I understood) was composed of Native *Irish* and *Highlanders*. This, if it does you any Service to promote so good an Undertaking, I am able, and shall be always ready to testify; as also that I am,

Reverend S I R,

Your most Obedient Servant,

J. MAGUIRE.



VIIIthly, It is objected, *That keeping up a Difference in Language, will keep up a Difference in Religion; so that by Preaching in Irish, we shall rather confirm the Natives in Popery, than convert them to the Protestant Religion.*

I answer, that the different manner of Communicating our Thoughts of any Thing to others, doth neither alter the Nature of the Thing, nor our Thoughts and Notions of it: Otherwise, different Languages would be the Causes of Mens having different Conceptions of other Things, as well as of Religion; whereas, altho' there be great Variety of Languages in the World, yet we have Reason to believe, that all Men agree in their Apprehensions and Conceptions of many Things; and on the other side we find, that Men speaking the same Language, have different Thoughts of the same Thing. Wherefore since a Language hath no Operation upon the Nature of a Thing, or of our Notions and Apprehensions of it, it plainly follows, that Diversity of Religion in the World doth not proceed from the different Way of speaking which Men use, (for then God would have brought a great Multitude of Religions into the World, by the Multiplication of Languages at *Babel*) but from their different Educations, Tempers, and Constitutions, or from the various Abilities and Capacities of their Minds, or sometimes from their different Views and Interests.

2. If Difference in Language keeps up Difference in Religion, our blessed Saviour (who hath enjoined Unity of Religion as earnestly, and as frequently as any other Duty) would not have commanded, and by his Holy Spirit impowered, the Apostles to *preach the Gospel* in different Languages: He would have abolished all Languages but one, otherwise,

otherwise, if this *Objection* holds good, his Command of Unity in Religion had been impracticable.

3. This *Objection* is sufficiently confuted by the Experience of all Ages. But to go no higher than the Christian *Era*. We find, that although the Primitive Christians spoke different Languages, yet they were very unanimous in their Religion, *Acts* 2. 44, 45, 46. *All that believed were together, and had all Things common, and sold their Possessions and Goods, and parted them to all Men, as every Man had need. And they continuing daily with one accord in the Temple, and breaking Bread from House to House, did eat their Meat with Gladness and Singleness of Heart.* I might quote many Instances among the *Mahometan*, *Popish* and *Protestant* Countries on the Continent, to prove that different Languages do not produce different Religions: But I shall content my self, and I believe every impartial Reader will also be fully contented with Three or Four in *Great Britain* and *Ireland*. The *English*, *Welsh*, and *Cornish* Tongues in *England* do not produce Diversity of Religion, among the People who speak them. So in *Scotland*, the *Highlanders* and *Saxons* are for the most part of the same Religion, notwithstanding that their Speech is not the same. On the other hand, Agreement in Language, doth not prevent Diversity of Religion: How many *Sectaries* are there in these Kingdoms who speak no other Language but the *English*? Have we not *English Papists*, and *Irish Protestants*, *Irish Papists* and *English Protestants*?

From what hath been said to this *Objection*, it appears, that the Conclusion drawn from these Premises is very inconclusive, viz. *That by preach-*  
ing

ing in Irish, we shall rather confirm the Natives in Popery, than convert them to the Protestant Religion; which is as if one should say, by letting in the Light to a Man who is in the dark, you shall rather keep him still in the dark, than give him an Opportunity of seeing: That by Preaching the Truth to a Man, you shall confirm him in his Errors: That by praying in a known Tongue, you shall induce him to go on in praying in an unknown Tongue; and that, by worshipping GOD alone, you shall keep him upon his Knees to the Virgin Mary, or some other Saint or Angel.

Besides, if by preaching in Irish, you shall rather confirm an Irishman in Popery, than convert him to the Protestant Religion, it necessarily follows, that it is impossible to convert an Irishman; because if you cannot do it by conveying the Truth and Light of the Gospel to him, by the means of a Language which he doth understand, you cannot do it by means of a Language which he doth not understand: But Experience shews, that an Irishman may be converted by preaching in Irish, instead of being confirmed in Popery; which is another Instance of the Invalidity of this Objection.

IX. If it should be objected, That these Missionaries may at pleasure preach to the Irish, Popery, Fanaticism, or Sedition in self.

I answer, That, by the excellent Constitution of our Church, the Bishops have not only a Power given to satisfy themselves, but also have an Opportunity to give the People all the Satisfaction that can be expected, of the Soundness and Orthodoxy of their Ministers, when they are ordained, or admitted to any Cure.

For, 1<sup>st</sup>, at Ordination every Minister solemnly vows to preach sound Doctrine to the People.



108 *from Preaching Popery, Fanaticism, &c.*

2. In the 32d Canon of our Church, it is order'd That no Person shall be receiv'd into the Ministry or admitted to any Ecclesiastical Living, nor permitted to preach, read, lecture, catechize, or minister the Sacraments, except he shall first, by Subscription, declare his Consent to the first Four Canons of our Church; in the first of which, he declares his Approbation of the *Thirty Nine Articles*; and in the Third, his Assent to the Liturgy of our Church. 3. Our Liturgy (to the Use of which, every Minister is confined in the publick Worship of GOD,) is also a very effectual Means to prevent the Minister from corrupting the People with Heresy: For he is obliged to make a Confession of his Faith, in Conjunction with the People, according to those Forms of sound Words set down in the CREEDS, commonly called, the *Apostolical, Nicene, and Athanasian*; so that he cannot preach or spread any Tenet contrary to any of these fundamental Articles of Faith, without renouncing his *Creed*, whereof he constantly makes a Profession at every publick Worship of GOD. In the *Liturgy* also, not only the fundamental Articles of Faith; but also the necessary Points of Practice, and many useful and edifying Truths are mention'd; by which Means, the People have the Advantage of being instructed in them, and the Minister also is bound up from varying from them. 4. It is enacted in our Law, that *severe Penalties shall be inflicted upon any Minister, who shall teach or maintain any Thing contrary to the Form of sound Doctrine contained in our Liturgy and Articles.*

I do not see how better Rules could have been made, or more effectual Methods used, to keep the Clergy within the Bounds of the *Christian Faith,*

*Faith*, and to preserve the Doctrine of the Gospel pure and uncorrupted in the Church of Christ; and the Missionaries being subject to these Rules and Methods, and being accountable to the respective Bishops for departing from them, as well as any other Clergymen, I do not understand how they may, at their Pleasure, preach *Papery*, *Fanaticism*, or *Sedition*.

X. It is said, That to print Books in Irish, and to send Missionaries to preach in that Tongue, is to give too much Encouragement to the Language.

But this being the only Way to convert such of the Natives, as do not understand *English*, we are indispensably bound to make this Use of the Language, out of Charity to their Souls, and in Obedience to our Saviour's express Command. And altho' I should not be for encouraging the Language any farther, than is necessary to promote the Conversion of the *Irish*, and the Salvation of their Souls; yet, it being evident, that Difference of Language doth not keep up Difference of Religion; and that it is not the *Irish* Language, but the *Popish* Religion, that is repugnant to the *English* Interest, I cannot perceive any Harm, even in Point of Policy, in using it. For Diversity of Languages is not hurtful in other Countries; nay, the *Irish* Language it self, is a harmless Thing in *Scotland*; and hath not any Marks of the Beast upon it.

And after all, I do not question, but to make this Use of the Language at present, is the most effectual Way to diminish the Use of it hereafter: For, if we prevail with them to conform to our Church, their Prejudices being thereby in a great Measure removed, they will more readily fall in with our Customs and Language; and, being qualified equally with our selves for any Office

149 *Abolition of the Irish Language consider'd,*  
or Employment, their Interest will soon induce  
them to speak *English*.

XI. It is objected, That *the best Way to convert the Irish is, to abolish their Language; according to the wise Design of our Ancestors, nigh Two Hundred Years ago.*

How wise and practicable a Design this is, we may learn from Experience; for, after the Tryal of near Two Hundred Years, we find little or no Progress made in it. They still retain their Language, and Religion too. Nay, the *Irish Tongue* is so far from being abolish'd, that it hath spread as much among the *British*, in Proportion to their Number, as the *English Language* among the *Irish*.

But because this Objection is much insisted on, and is the specious Pretence, (to say no more) which hath hitherto stopp'd the Progress of the Reformation in that Kingdom; I hope the Reader will pardon me, if I be somewhat prolix in answering it; being induced thereunto, not upon Account of the Weight and Force, but the Artfulness and Popularity of it. In order therefore to give all reasonable Satisfaction to such as make this Objection;

1. I will shew the great Difficulties of abolishing a Language.

2. I will enquire into the Practice of the great Monarchs, and of some other Nations, with Relation to this Point.

3. I will make it appear, That such an Attempt would very much delay, if not altogether obstruct their Conversion.

1. As to the great Difficulties of abolishing a Language: When, to defeat the vain and foolish Enterprize at *Babel*, God was pleased, not only so



*and shewed to be very difficult, &c.* III

to confound the one Language spoken by the Builders, that they could not understand one another's Speech; but also to scatter them abroad from thence, upon the Face of all the Earth: We have Grounds from Scripture to believe, that (as Bishop *Patrick* observes) "the same common Dia-  
"lect (or Way of Speaking) was given to those Fa-  
"milies, whom God would have to make one Co-  
"lony in the Dispersion. For they were divided  
"in their Lands; every one after his Tongue,  
after their Families, in their Nations, *Gen. 5. 20, 31.*  
From which it follows, that where different Languages were spoken, the People speaking them were different Nations, separated from one another, by the Dissolution of that common Bond of Society, which consisted in Unity of Language, and forced into a Plurality of Societies, by the Multiplicity of Languages. Which being premised, the Difficulty of abolishing a Language will more plainly appear: For Difference of Language being generally a Sign of Difference of Nation, an Attempt against a Language, will look like a Design against the Nation that speaks it: And all Nations, or distinct Societies of People, having a natural Inclination to favour their own Community, and being apt to glory in their Antiquity, and to boast of the great Merit and Renown of their Ancestors, they will be very loath to part with their Native Language, and apt to give any Design against it all the Opposition they can.

Besides, such an Undertaking seems to be very difficult, if not impracticable, in the Nature of the Thing. Children must speak as their Parents teach them; they will first use their Mother-Tongue, and as they grow up, they will delight to speak it, because it is the Language of their Parents

142 *The Assyrian, Persian, Grecian Monarchies*  
and Ancestors, for whom they retain a great Love  
and Veneration.

Moreover, their Organs being by Use and Practice formed and adapted to their Native Language; as they will pronounce it more easily, so its Sound will be more agreeable to them: For which Reason, the Languages which we have been accustomed to, seem to be pleasant, and strange ones harsh to us.

The Labour and Difficulty (especially in the Common People) to attain the right Pronunciation of a Language, which they have not learned in their Infancy, do likewise render the Abolition of an old Language more impracticable.

So that the Power of Habit and Custom; the natural Esteem and Affection which Men have for their Fore-fathers; the Facility of Speaking, together with the Agreeableness of hearing a Language which they have been long acquainted with, and the Difficulty of learning a new Language, are almost insuperable Means of the Continuation of any Language, and render its Abolition extremely difficult. And if the Native Inhabitants be superiour in Number, this will make the Difficulty still greater; because it is much more probable, that the few should be induced to speak the Language of the many, than the many that of the few. And therefore,

2. After the best Enquiry that I could make into the Practice of other Nations, with relation to this Point, I do not find in History any Account of the Abolition of a Language.

It doth not appeat, that it was done under the *Affyrian* and *Persian* Monarchies, (and it had been extremely vain and ridiculous, to have attempted it soon after the Multiplication of Languages, and

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the Dispersion of Mankind at *Babel*: ) on the contrary we find, that *Nebuchadnezzar*, the *Assyrian* Monarch, thus directs one of his Decrees, *Dan.* 4. 1. *Unto all People, Nations, and Languages that dwell in all the Earth, &c.* *Darius* the *Median* hath the same Direction, *Dan.* 6. 25. *Unto all People, Nations, and Languages that dwell in all the Earth, &c.* And it appears from *Quintus Curtius*, *Lib.* 5. §. 11. that *Darius*, the last *Persian* Monarch, understood *Greek*, *nam haud rudis Græcæ Lingua Darius erat.*

Although the *Greek* Tongue did spread very far, especially towards the *East*, (by means of the great Trade which the *Grecians* drove with their Neighbours in *Asia*; of the many Colonies which they sent thither; of the great Conquests which they made in it; and lastly, by the Advantage of having the liberal Arts and Sciences in a manner written only in that Language) yet it did not extinguish the vulgar Languages of the Countries, where it was spoken. Instead of attempting this, *Alexander* the Great, and his Captains, applied themselves to learn the Languages of *Asia*.

And that the Use of these Languages continued, notwithstanding the great Extent, and the many Excellencies and Advantages of the *Greek* Tongue, *Brerewood* proves very amply in the first Chapter of his Book concerning the Diversity of Languages and Religions; out of which I shall mention the following Instances. Although the *Greek* Language was generally spoken in *Anatolia*, and the Countries adjacent, which were thick planted with Colonies from *Greece*; yet it never entirely abolished the vulgar Languages. The *Galatians* (as *St. Jerom* observes in *Proem. lib.* 2. *com. Ep. ad Galat.*) had their peculiar Languages, besides the *Greek* Tongue. *Strabo* also takes notice, in his 14th Book, That the *Carians* had



114. *The Romans and William the Conqueror*  
many Greek Words in their Language; which implies, that it was not the same with the Greek. And in another place, (out of Ephorus) That of Sixteen several Nations inhabiting that Tract of Land, only Three were Grecians, and the rest Barbarians; in which account the Cappadocians, Galatians, Lydians, Meonians, and Cataonians, are not included. It is also remarked by Pliny, l. 7. c. 24. Valer. Max. l. 8. c. 7. & Gell. l. 17. c. 17. That the Twenty Two Languages which Mithridates, King of Pontus, could speak without an Interpreter, were the Languages of so many Nations subject to himself; whose Dominions yet we know to have been contained, for the greatest Part, within Anatolia. And these Observations are, as to some part of them, confirmed to us by the Authority of the Holy Scriptures, Acts 2. 9, 10. where divers of these Regions, as Cappadocia, Pontus, Asia, Phrygia, and Pamphylia, are brought in as Instances of different Languages.

As to the Latin Tongue, or Roman Language; there were many concurring Causes that helped to spread and enlarge it; such as Multitude of Colonies; Donation of Roman Freedom to all the Provinces; Management and Transactions of all Embassies, Law-Suits, and Appeals at Rome, only in the Latin Tongue; the Writing of the Laws, whereby the Provinces were governed in that Language; the strict Obligation that all Prators of Provinces lay under to deliver their Judgments in Latin; insomuch, that (as we read in Dion. Cassius) a Praefect in Greece was laid aside from being a Judge, for being ignorant of the Latin Tongue. The Erection of Schools in sundry Cities of the Provinces to teach Latin. And lastly, the great Care which the Romans designedly took, to enlarge the Language with their Dominions, when Rome became a Monarchy, as Augustin remarks, lib. de Civ. Dei,

did not succeed in this Attempt. 915

19. 10. 7. And notwithstanding this, the Romans did not abolish the Vulgar Languages in the Provinces of their Empire, as will appear by the ensuing Instances, to which many more might be added. The learned Men of the East, who lived even in the Flourish of the Roman Empire, have written in Greek, and not in Latin. At the third General Council held at Ephesus, it was desired, that the Letters of the Bishop of Rome should be translated into Greek, that they might be understood. There are at this Day, Fourteen Mother-Tongues (besides the Latin) in Europe, which remain not only not abolished, but little altered by the Romans, viz. the Irish, British, Cantabrian, Arabick, (spoken in the steep Mountains of Granada, call'd Alpuxaras) Pinnick, Dutch, Cauchian, Sclavonish, Illyrian, Greek, Epirotick, Hungarian, Jazygian, Tartarian, Brerewood p. 21. Even in Countries where the Roman Tongue prevailed most, the Vulgar Languages have not been extinguished; as Africk, Gaul, and Spain.

William the Conqueror attempted openly to abolish the English Tongue, purposing to have subdued the Language, as well as the Country; in order to which he enjoined, That French only should be taught in the Schools here: And that all the Laws of the Land should be written, and all the Pleadings performed in that Language; but he could not accomplish his Design; for the English being far more numerous than the Normans, the Effect and Result of all his Labour was, only that a few French Words were mixed with the English. Such was the Success of the Franks among the Gauls, and of the Goths among the Italians and Spaniards, Brerewood p. 22, 23.

We have several Instances of the same kind still among our selves; the Welsh and Cornish Tongues remain

remain still in *England*, the *Irish* in *Scotland*, and the *Manks* in the Isle of Man: Although all the Laws and Pleadings be confined to the *English* Tongue; and speaking of *English* is a necessary Qualification for the Discharge of any Office of considerable Trust or Profit. In a Word, there cannot any Instance be given, that a Language hath been abolished, even in a conquered Country, except where the Inhabitants were either destroyed, or driven out of it.

3. An Attempt to abolish the Language spoken by the Popish Natives of *Ireland*, will very much delay, if not wholly obstruct their Conversion. By the Abolition of a Language, I suppose, is understood, a bringing it to a total Disuse, so that they who were wont to speak it, shall do so no more. But before this can be done, that is, before we hinder Men from speaking the Language which they only understand, we should first teach them some other in its stead: But how shall we be able to teach a Multitude of People the *English* Tongue, who have nothing, under God, to depend upon, for the Subsistence of themselves and their Families, but their own Industry and daily Labour? What a vast Number of Schools must we set up at this rate, to teach Old and Young? And how many Thousand Men, Women, and Children, must the Publick maintain at them? And can this be done to a whole Nation in a few Years, or even in an Age, tho' they were never so willing to fall in with the Experiment? Surely any one who hath a due Concern for the Salvation of Souls, and seriously considers this Matter, cannot approve of such an Attempt: For if the Abolition of their Language be a Work that will undoubtedly require a considerable Length of Time, before it can be



be compleated, what shall in the mean while become of so great a Multitude of People, who live in great Darkness and Ignorance, and wallow in gross Immorality, Superstition, and Idolatry? or rather, what shall become of us for neglecting them? Besides, by this Method we shall not only abandon such of the present Generation as do not understand *English*, to the present Mischief and the future Evils, which their corrupt Principles and Practices expose them to; but we shall also put the Conversion of their Posterity, upon a mere Chance or Contingence: There not being one Instance, that I know, of the Abolition of a Language; but many, of its being attempted in vain. And, if under a politick Pretence of abolishing their Language, we shall either neglect or postpone their Conversion, we have great Reason to doubt of God's blessing our Endeayours with Success: Because the Obligations that we lie under to promote the Glory of God, and Salvation of our Brethren, do not permit us to put off a Work so necessary, and so charitable, but require us to set about it immediately, *Heb. 3. 12, 13. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the Living God; but exhort one another daily, while it is called to Day, lest any of you be hardened through the Deceitfulness of Sin.* And as an Attempt to abolish the *Irish* Language will certainly delay their Conversion, so it is much to be feared, that it would wholly obstruct it. Men do not only like, but they are generally fond of, their Native Language. And they will not easily part with any Thing, for which they have a great Love and Affection. An Attempt to take it from them, will very much provoke and exasperate them, and consequently prejudice

judice them against our Instructions, and render them more averse to our Communion. If we shall endeavour to rob them of their Tongue, we shall be sure to lose their Hearts; without which, I doubt, we shall never be able to convert them.

If it therefore be so hard and inconvenient an Undertaking to abolish a Language, how difficult would it be to extinguish a Religion and a Language together? If the strong Forces of these two Potentates be united, it will be no easie matter to overcome them; at least, they will hold out much longer than we imagine. Let us then begin with Religion first, because it is the more important Concernment of the Two, and because it is more easie and more practicable to convert the *Irish*, by teaching them the true Principles of Religion in their own Language, than to abolish the *Irish* Language, and afterwards teach them both our Language and Religion.

1. Religion is the more important Concernment of the two, and that both with respect to them, and to our selves. It is so with respect to them; because the *Irish* Language, as such, hath nothing of Impiety, Heresie, or Immorality in it; and no Man, I presume, will be condemned at the last Day for speaking *Irish*; whereas the Idolatry and Superstition, and the many corrupt Principles and Practices of the Church of *Rome*, do very much hazard their Salvation. And it is so with respect to us; because we see by too many Instances, that although they should speak *English*, yet they may continue to be Papists, and retain such Dispositions, as their Religion inspires them with, towards us; whereas if they be converted to the Established Religion, they will not only be brought into a safe Way to Salvation, but their good Principles

ciples will also secure us; and we shall have no Cause to fear, that their manner of expressing themselves will do us any harm.

2. It is a more easie and practicable Work, to set about the Conversion of the *Irish*, by performing Religious Offices to them in their own Language, than to abolish it, and afterwards teach them both our Language and Religion. It can hardly be disputed, but that it is much easier for 500 Men of Letters, to acquire so much Knowledge in the *Irish* Tongue, as to be able to speak and read it, than to teach 500000 illiterate Persons, Old and Young, *English* so well, as to be sufficiently edified by our Prayers and Sermons.

And having laid aside the Thoughts of abolishing their own Language, let us endeavour to propagate the *English* Tongue among the Natives. This may be done gradually, without any Prejudice to the Progress of the Reformed Religion among them; by teaching their Children to read *English* gratis; which, together with the Encouragements, that the *English* Language hath already in that Kingdom, would soon bring it to be universally used there. But the former can never be done without great Severity and Provocation; whereby their Minds would be more and more alienated from us, and consequently their Conversion rendered more difficult. Besides, there are many *Irish* Convents, and some Colonies abroad, where Books are published in *Irish*, and Care is taken to preserve the Language; so that they could do much towards defeating such a Design; and it is probable, that it would meet with greater Opposition than some are a-ware of.



Object. XII. *The Natives will not come to hear us.*  
 I answer,

That if we must not endeavour to convert them, because of an Apprehension that they will not come to hear us; for the same Reason we must never attempt it, because their Education giving them Pre-possessions in favour of their own Religion, and in Prejudice of ours, we may always be apprehensive, that they will not be very fond of coming to hear us at first.

But are we sure, without making trial, that they will not come to hear us? How do we know but their Curiosity, or a Desire to hear Performances in their own Language, or rather the Spirit of God, may move them to come to hear us? Shall we neglect an express Duty, because it may happen, that we may perform it in vain? Ought we not rather do our Duty, and leave the Success to God?

If they will not come to us, we should go to them, according to the good Example of our blessed Saviour and his Apostles, who *went about doing good*; who visited from House to House; who resorted to the Temple, to the Synagogues, and to the other Places of Concourse, that they might have an Opportunity of *Preaching the glad Tydings of Salvation* to the People. If we did but duly consider the Worth and the Danger of Souls, we should easily be induced to do the like; and we should not endure to see poor ignorant Wretches ready to stumble at every Step *into the Pit of Destruction*, and not think it our Concernment to endeavour to convince them of their Danger, and shew them how to avoid it.

The Prophets under the Law, were often sent to a *Rebellious and stiff-necked People*, and were commanded to preach to them, *whether they would hear,*

hear, or whether they would forbear: Our Blessed Saviour and his Apostles, offered the *Means of Salvation* to those, who they knew would reject them. Wherefore, we who are Sinners our selves, and stand in so much need of God's Mercy, and are so much obliged to him for his *Patience and Long-suffering*, should not think much to wait long, to make many Trials, and to use frequent and repeated Endeavours to reclaim others.

Besides all this, some who make the Experiment, find that *they do come to our Service performed in their own Tongue*; many of them have come, notwithstanding that their Priests curse them, and threaten to excommunicate them for it; and some of their Hearts have been opened, as *Lydia's* was, to receive the Truth, and they have been converted.

XIII. Others object, *That the Endeavours of some to convert the Irish, have not succeeded. Such a Minister laboured in vain in such a Place, and another in another Place.*

I answer, That if Christ and his Apostles had left off preaching the Gospel, because they succeeded not in some Places, the Light of the Gospel had never reached us. But if *some have laboured in vain* in one Part of the Vineyard, others have succeeded in another Part of it. And one would think, that this were sufficient Encouragement even to the Faint-hearted and the Lazy, to set about this Work.

The Reason why the Conversion of the *Irish* hath been fruitless and ineffectual in many Parts of the Kingdom is, because it was never made a constant and general Work throughout the whole Kingdom. The united Endeavours of the Clergy and Laity, have not been employed against the Unanimous Opposition of the Popish Natives; Attempts  
were

were made to convert them only now and then, here and there, by a single Bishop or private Clergyman; and they were discouraged or baffled by Difficulties and Obstructions thrown into their way, not only by those of the Church of *Rome*, but by many of our own Communion. Let us therefore try what a constant and universal Attempt throughout the Kingdom will do; let us use all fit Means, and set all Hands to work; and if the Event should not answer our Expectation, we may, however, comfort our selves with the Thoughts of having done our Duty, and of being pure from the Blood of all Men, Acts 20. 26.

Upon the whole, it plainly appears, that the Objections against the *Irish* Language have not any Foundation either in Reason or Religion: And it is obvious to observe, that they are grounded altogether upon that National Prejudice and Aversion, which still remains among too many of the *English* and *Irish* Nations to one another. I know some of the Natives of that Kingdom, who can speak *English*, and yet will not, for no other Reason, but because it is *English*. The same Motive, on the other side, induceth some to be very earnest for abolishing the *Irish* Language: They have a Dislike to the Nation, and this draweth them insensibly into a Dislike to the Language, for which no other Reason can be given, but that it is *Irish*; if this were not so, there would be the same Necessity for abolishing the *Irish* Language in *Scotland*. Besides, it is not the Language of the Court, but of a poor, ignorant and depressed People, from whom we can have no Expectations; and this, together with the Trouble of Learning an obsolete Language, encreaseth Mens Prejudices against it. But whatever may be the Causes of that



that great Aversion which some have entertained against the Language; an open and avowed Attempt to abolish it, is not the Way to unite the two Nations in their Hearts and Affections: Difference of Religion is, that which sets them at the greatest Distance from one another; and if that were taken away, all other Differences would dwindle into nothing; or if they continued, they would do no harm. And from what hath been said, it appears, that Preaching, and Printing the Bible and Common-Prayer-Book in *Irish*, are the necessary Means for attaining this good End.

But it may be said, *That such Ministers as shall be employed to perform the Offices of Religion to the Natives in their own Language, may translate the Bible and Common-Prayer-Book, extempore, while they are officiating, and that there will be no need of Printing them; by which Means the Propagation of the Language will be prevented.*

Enough hath been said already, to prove that we need be under no Apprehensions from the Language. But however, an *extemporary* Version of the Scripture and Liturgy, delivered to the People, hath as great a Tendency to keep up the Use of the Language among them, as the reading of a Printed one.

Then their Translations, be they right or wrong, must pass for Scripture among the Common-People; by which Means they shall have an Opportunity indeed of Preaching *Popery*, *Fanaticism*, or *Sedition* it self, (which is made a great Objection to the sending of Missionaries among them.) But surely, after a serious Consideration of this Matter, any one who has a just Regard for the Divine Authority of the Scripture, and a due Concern for the sound and wholesome Instruction of the People,

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would not approve of such a dangerous Method, if it were practicable, as it is not; for the *Irish* Language is so barren and defective, that it is not in the Power of the most skilful in it, to translate any other Language into *Irish*, without Study and Premeditation.

I proceed to the Fourth Article, *Viz.*

*That a sufficient Number of Charity-Schools be erected, for the Instruction of the Irish Children gratis, in the English Tongue, and the Establish'd Church, and that, &c.*

This Article is grounded upon the great Usefulness of Religious Education in general, and upon the many Advantages in particular, which the Publick will receive, by having these Children instructed in the Church Catechism.

It is proposed, That they be taught to read, not only that they may be more fit for Business; but especially, that they may be more capable of Catechetical Instruction, and improving in Christian Knowledge, which very few illiterate Persons attain to, in any tolerable Measure or Degree.

Now, by the Help of these Schools, great Numbers of Children will be bred up in the Knowledge of Vertue and Religion, who would otherwise be not only abandoned to utter Darkeness and Ignorance, but would also be trained up, as it is too much to be feared, in a vicious and dissolute Course of Life.

Their young and tender Minds will be early acquainted with the Fear of God, and with the Practice of Piety; and this, in all Probability, will have a mighty Influence upon their Behaviour and Conversation, while they live in this World, according to the Divine Saying, *Prov. 22. 6. Train up a Child in the Way he should go, and when he is Old,*

*Old, he will not depart from it.* And there is not any Means more effectual for attaining this End, than to instruct them in our Church Catechism, which is in all respects excellently fitted to the Institution of Children, and Beginners in Religion.

For our Catechism is written in the most easie and familiar Stile, all hard Words and obscure Expressions being on purpose avoided, that the lowest Capacities may be instructed by it.

As to the Matter of it; it doth not consist of abstruse and difficult Doctrines, that may exercise the Wits of the ablest Divines, but is wholly made up of the uncontroverted Points of Religion, which may be easily understood, and apprehended aright without Danger of Mistake.

This Catechism is also short, and may be readily learned: All superfluous and unnecessary Things, which are a Burden to the Minds of young and weak People, are avoided, and the Fundamentals of Religion are comprized in so small a Compass, that they may be committed to the Memory with very little Trouble.

And that which crowns all, is, that it is compleat, and sufficient to inform the Mind with saving Knowledge, and is wanting and deficient in nothing, that is absolutely requisite to be known in order to eternal Salvation; so that whosoever shall thoroughly understand the Church Catechism, shall be sufficiently instructed to everlasting Life.

By this means also the whole Community will reap many Benefits. For hereby these poor misguided Children will have wholesome and substantial Nourishment administred to their Souls, instead of the corrupt and superstitious Principles and Doctrines of the Church of *Rome*. They will be taught to make the weightier Matters of the



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Law, their greatest Care and Concernment. The Difference between Good and Evil, between Things lawful and unlawful, necessary and indifferent, will be sufficiently imprinted on their Minds; and this will prevent them from being scrupulous and superstitious, and will make them easie in their Religion, and in their Conversation, both to themselves and others. And hereby they will be taught to be useful and orderly Members both in Church and State, by *submitting themselves to every Ordinance of Man for the Lord's sake*, and by preserving the Peace and Unity of the Church, and the Quiet and Tranquillity of the Kingdom. It is also worthy of our Consideration, that by this Means a great Number of Children will be brought up in the Establish'd Religion, who must otherwise be filled from their Infancy, with the greatest Aversion and Prejudice to it; especially if the Benefit of these Schools be extended to poor Protestant Children, whose Parents cannot give them useful and religious Education.

And it is to be presumed, that it will not be of any dangerous Consequence to the Common-wealth, to teach so many *Irish Boys* to Read and Write: If they were to be instructed in Military Discipline, and Weapons put into their Hands instead of Primers and Catechisms, this might give some Umbrage; but it is hoped, that Reading and Writing only, will not make them capable of doing Mischief to the Publick: It is probable, that the good Principles, which by this Means will be taught them, will have better Influence upon them, and will, by the Grace of God, make them better Subjects and better Christians, and more useful in their Generation, than otherwise they would be. It is certain, that Religious Education

hath

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hath not only this natural Tendency, but also the Divine Promise; that it shall be generally blessed with good Effects.

Moreover, these Schools may be so ordered, that Children may be prevented from learning a Habit of Idleness at them; they may be instructed, before they can bring any considerable Benefit to their Parents by their Labour; and if they continue longer, they may be allowed to assist their Parents in Harvest, and upon other necessary Occasions, and be thereby accustomed to Work. But Experience will best satisfy us in this Point. The People of *England*, and of the Northern Parts of *Scotland*, are for the most part taught to Read and Write, and they are nevertheless, both very industrious People; and it is well known from the Trial of several Years, that Charity-Schools have done much good in *England*.

But the most weighty Objection against these Schools is, *That it is to be feared that the Parents of these Children may pervert them again, and bring them back to the Popish Religion.* And it is probable, that some of them, if they be left to their own Liberty, may do so; but it may be hoped, that others will not: For I know many Instances where the Natives give up their Children to be educated in the Protestant Religion, and permit them to continue in it; for the Popish Religion lies now under great Discouragements, and is losing Ground in many Parts of that Kingdom: *Praying in an unknown Tongue*, is generally disliked in some Places that I know; many of that Communion are not satisfied with their Priests, for depriving them of the Use of the Scriptures, and do not believe *Transubstantiation*; there are great Numbers of them whose Affections to *Popery* are

much cooled and abated, and these, in all Probability, will suffer their Children to adhere to the Protestant Religion, considering withal, the Temporal Advantages that may accrew to them thereby.

Wherefore, although it may happen that some of these Children may return to the Church of Rome, yet these Schools are worthy of *Publick Encouragement*, for the sake of others, who will, as it may be hoped, *continue to be Protestants, by the Connivance of their Parents, and by virtue of the good Principles instilled into them.* But notwithstanding what hath been said, it will be worthy of the *Publick Consideration*, to prevent any Inconvenience this way, by obliging the Parents that their Children, brought up at these Schools, shall go to Church while they are under their immediate Care, *under the Penalty of paying for their Education*, or by any other expedient Means whereby they may be hindred from turning *Papists*. If our Law hath not already provided a sufficient Remedy, by preventing a Succession of Popish Clergy; which, whenever it takes place, will effectually hinder their returning to the Church of Rome.

I come now to shew the Reasons, upon which the Sixth Article is grounded.

It must be acknowledged, that if all those who call themselves Christians, were of the same Disposition with St. Paul, who did not seek his own Profit, but the Profit of many, that they might be saved, 1 Cor. 10. 33. If they were as publick-spirited, and as zealous in propagating the common Christianity, and in promoting the universal Happiness and Welfare of Mankind, as Christians are obliged to be; True Religion would spread much faster in the World than it doth. *The Kingdom of Darknes would soon*  
be



be subdued, and the Kingdom of our Blessed Saviour should be set up, and established in all Parts of the Earth, and there would be little or no need of incorporating a Society for propagating the Reformed Religion in Ireland. For every one would do his Part in so good a Work, without being induced to it by any special Motive, or particular Obligation.

But it is a sad Truth, that the greatest part of those, who profess the Christian Religion, are very cold and indifferent in this Matter, and shew no more Concern for advancing the Glory of God, and the Salvation of Souls, than if they were not at all obliged to do it.

Even those, who have made some Attainments in Religion, are apt to be somewhat remiss in the Discharge of this Duty: It is a Duty incumbent upon every one, and therefore they hope, that others will take the Trouble of it upon them. For which Reason it is generally observ'd, *That what is every one's Business, is seldom made the Object of any one's Care or Concern.*

Therefore, for the better Discharge of Duties of this Nature, which lie upon Christians at large, it is by Experience found requisite, that they be committed to the particular Care of some Persons, who may upon that Account think themselves more immediately concern'd to see them accomplished.

And this is more especially necessary to secure and facilitate the Performance of these Duties, when they are like to be encumbered with great Charge and Expence, or to be obstructed by much Opposition and Discouragement; as the Conversion of the *Irish* is more than likely to be. For,

1. As to the Charge and Expence; it will be necessary (as hath been already observed) that a competent Number of Ministers be provided and encouraged, by a suitable Maintenance, to instruct the Natives, and to perform the Offices of Religion to them in their own Language: And in order to this, these Ministers must be supplied with Bibles and Common-Prayer Books at least. And for the more effectual accomplishing this good Work, it will be requisite, that Charity-Schools be erected, to teach their Children to Read and Write English, and to instruct them in the true Principles of Religion. Therefore, to defray this Expence, it is presumed, that an incorporated Society, capable of collecting the publick and private Charity of the Queen's Subjects, of receiving Legacies, and making Purchases, will be very useful, if not necessary.

2. It cannot be expected, but this Work will meet with many Difficulties and Obstructions. When any Design is set on foot, which hath a great Tendency to promote the Glory of God, and Salvation of Men; the Adversary of Souls will do his utmost to defeat it. The *Romish* Priests will undoubtedly give it all the Opposition they can. The Popish Nobility and Gentry, especially those who have lost their Estates, and have not any Prospect of recovering them but by a Foreign Power, will leave nothing undone that will obstruct the Conversion of the *Irish*. The Popish Princes, who find their Account in supporting the *Romish* Interest in *Ireland*, will do much to baffle it. Emissaries will be sent from abroad, to hearten the *Irish*, and to keep them fast to their old Principles; and there is no doubt, but Money will be expended to hinder the Progress of the Reformation;

tion; for which Purpose there is a large Fund at Rome, call'd the Church's Stock. And this surely must be the Reason, why Works of this nature meet with little or no Encouragement, where Money can prevent it. Sincere Converts are persecuted by them, that others may be deterred from following their Example; and false Profelytes are employed, to make a Shew of coming over to us, that under a Pretence of forsaking Rome, they may be more capable of serving it: For what they do under the Mask of a false Conversion, is imputed to the whole Body of Converts. And the Consequence of this too often is, that some conceive a Prejudice against all Profelytes, thinking them to be all alike; whereby true Converts will not only suffer much, but be also staggered, and others discouraged from coming over to our Communion. Lastly, the many Sects among us, who are not desirous that any additional Strength should be brought to the Church, will find out Ways and Means of discouraging it.

Therefore it is humbly conceived, that an incorporated Society, of such as are well-disposed to this Work, will be very useful and helping towards overcoming all those Difficulties. For the Conversion of the *Irish* being the profess'd Design and Business of the Society, it may be expected, that they will take better Care of it, and promote it more effectually, than if it were left altogether to the Care of every single Person. Besides, an united Body of Men acting in Concert, will have greater Power and Influence, than the same Persons acting separately can have.

And if a competent Number of the Nobility and Gentry were received into this Society, the Countenance and Assistance of the Laity being thereby added



added to the Labours and Endeavours of the Clergy, such an united Society would have greater Capacities of forwarding this Work, than can otherwise be well expected.

For the Nobility and Gentry, engaged in this Corporation, would, in all probability, befriended their own Undertaking in both Houses of Parliament, and upon all other Occasions. They would be capable of removing many of the Difficulties and Hindrances, that it may meet with throughout the Kingdom. It would be much in their Power, to promote it among their Neighbours and Tenants; for the *Irish* are a People that are much swayed by their Landlords, and such as have any Power over them. And they could be very useful and assisting, in obtaining the Charity of others, and in contributing to it themselves; and without such Help and such Concurrence of the Laity, so laborious, so difficult, and so expensive an Undertaking is likely to go on, and to be accomplished but very slowly.

We may be fully convinced of this, from the Experience of this Kingdom; whilst the Propagation of the Gospel in Foreign Parts was left at large, it spread but little; but the great Progress which the Christian Religion hath lately made in the *East* and *West-Indies*, by God's Blessing upon the remarkable Zeal and Piety of the *Society for Propagating the Gospel in Foreign Parts*, and of the *Society for Promoting Christian Knowledge*, shews us plainly how useful such a Society might be in this Kingdom.

And the joining of some of the Laity to the Clergy in this Society, need not give any Umbrage, as if any Encroachment were to be made thereby upon the Rights of the Clergy; for by being a  
Member

Member of such a Society, a Layman doth not acquire any Power, Authority, or Jurisdiction, that is proper and peculiar to the Clergy: He is called upon only to give his Advice and Assistance, his Countenance and Encouragement, to this good Work. And in the Charter (as in all other Charters) it may be provided, That the Society shall not make any By-Laws, Statutes, or Ordinances repugnant to the Laws and Statutes of the Realm; whereby the Rights and Privileges of the Clergy may be fully secured to them, and such a Society effectually prevented from invading them.

Thus I have endeavoured to shew the Grounds upon which the Methods proposed for the Conversion of the Irish are built, and to answer the Objections made to them.

Before I conclude this Argument, I reckon myself obliged to offer something further to the Consideration of those, who are against publishing the Scriptures and Liturgy in *Irish*; because it seems to be a Matter of great Moment and Importance, and very much affecting the Honour and Piety of both our Church and Nation.

It can be very easily proved, that to hinder the Scriptures from being published in *Irish*, is, to deprive such of the Natives, as understand that Language only, of a Right which God hath given them; that it is to take away the Means of Salvation from them; that it is to do that, for which we severely Censure the Church of Rome, and for which we justly separate from her; and that it will render their Conversion impracticable.

I am verily perswaded, That this Matter hath not been fully consider'd; and that, after a serious Reflection upon it, every one who believeth the Divine Authority of the Scriptures, and considers how  
useful

134 To deprive them of the Scriptures, is to  
useful and necessary the Knowledge of them is to the  
Salvation of Mens Souls, will not be against  
publishing them in the Irish Tongue. And, I  
know not how I can do better Service, or how  
I can make a more thankful Return to those, for  
whom I am obliged in Points of Duty and Grati-  
tude, to have the greatest Honour and Esteem;  
than by setting it in a clear Light before them.  
In order to which, these following Considerations  
are with all Sincerity and Respect, submitted to  
the pious Thoughts and Meditations of the *Chri-  
stian Reader*.

The End of any Writing is, that it may be  
read; the Design of any one who writes to another,  
must surely be, that he peruse the Writing which  
he directs to him. Therefore, it having pleased  
the most gracious and merciful God, out of his  
infinite Love and Favour to Mankind, to direct  
the Revelation of his Will to all Men without  
Exception, and without Respect of Persons or Na-  
tions; to all who every where call on the Name  
of the Lord Jesus, and consequently to the *Irish* as  
well as the *English*, or any other People; to hin-  
der the publishing of the Scriptures in *Irish*, is to  
deprive such of the Natives as understand that  
Language only, of the Use and Benefit of that,  
which God hath not only allow'd them, but ex-  
pressly directed to them.

Nay, God Almighty having not only directed his  
Word to all Men, but also commanded all Men to  
search it; as it argues great Contempt and Dis-  
regard of the Divine Majesty, in any one, not to  
read what God hath directed to him, and what  
he hath commanded him to read: So for any  
Man, or Society of Men, to debar others of the  
free use of that, which God hath not only allow'd,  
but



but commanded them to use, is both to deprive them of a Right and Privilege, which God hath given them; and also to acquit them of a Duty, which he hath laid upon them.

2. To hinder the publishing of the Bible in *Irish*, is to deprive the Natives of one of the principal Means of Salvation.

The Word of God is a Light unto our Feet, and a Lamp unto our Paths; the Scriptures are *able to make us wise unto Salvation*, all Things necessary to Eternal Life being plainly delivered to us therein; therefore, all Men should have the free use of them; because eternal Salvation being a Matter of the greatest Moment and Concernment, all Methods should be used, and no Means either prohibited or neglected of obtaining it.

Besides, the Scriptures being the Word of God himself, as we cannot but be therefore firmly persuaded of the Truth of them, so they cannot but have the strongest Influence and Operation upon our Hearts and Actions; the Word of God himself being much more to be regarded, than the Word or Writing of any Man, as having infinitely greater Advantages to recommend it self to us, than any Humane Composure.

To this it may be added, that not only from the Scriptures themselves, but also from Experience, we have good Grounds to believe, that God Almighty enforces and sets home his Word upon the Minds and Consciences of Men, and blesteth the due use of it, with the Concurrence of his Holy Spirit, much more to be sure, than the Works or Writings of any Mortal Man.

Therefore, the Use of the Scriptures hath been always esteemed by the Catholick Church, among  
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the indispensable Ordinances of Religion, and the necessary Means of Salvation. For which we have sufficient Authority in Scripture, where we are said to be regenerated by the Word of God, 1 Pet. 1. 23. where we are taught, that it doth convert the Soul, that it giveth Wisdom to the Simple, that it rejoiceth the Heart, and giveth Light unto the Eyes, Psal. 19. 7, 8. where it is declared to be the engrafted Word, which is able to save our Souls, Jam. 1. 18.

And for Confirmation of this, I may appeal to the Testimony of every good Christian. As for such as have not the Love and Fear of God in their Hearts, they have no Sense, no Knowledge of this Matter; for the natural Man receiveth not the Things of the Spirit, 1 Cor. 2. 14. But every sincere Christian knows full-well, that the Word of God is Quick and Powerful, and that it hath the greatest Force and Efficacy upon him in all the Cases and Circumstances of his Life, and that it worketh effectually in them that believe, 1 Thes. 2. 13.

Therefore, as we ought most thankfully to acknowledge the unspeakable Happiness of having the Scriptures in our own Language; so we ought not only to allow, but also to promote and encourage the free use of it to all other Men, that so they may be saved thereby as well as we.

3. This is a Practice, for which we justly condemn the Church of Rome.

It is the avowed Doctrine and Principle of all the Reformed Churches, that all Men have a Right to search the Scriptures, and that in order thereunto, they should be translated into all Languages, that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father, Phil. 2. 11.  
and

*for which we condemn the Church of Rome. 137*  
and that the everlasting Gospel might be preach'd  
unto them that dwell on the Earth, and to every Na-  
tion, and Kindred, and Tongue, and People, Rev. 14.  
6. And for denying the People this Liberty, the  
Church of Rome is charged by the Protestant Di-  
vines with being guilty of Sacrilege, and of great  
Cruelty to the Souls of Men. I might fill up a  
great Volumn of Quotations to this purpose, but I  
shall trouble the Reader only with Arch-Bishop  
Tillotson's Judgment and Censure of this Practice,  
Vol. fol. p. 351, 352. I observe the great and inex-  
cusable Fault of those who keep Men in Ignorance of  
Religion, and take away from them so excellent and  
necessary a Means of Divine Knowledge as the Holy  
Scriptures are. This our Saviour calls, taking away  
the Key of Knowledge, and shutting the Kingdom  
of Heaven against Men. That is, doing what in  
them lies to render it impossible for Men to be saved.  
For this he denounceth a terrible Woe against the Teach-  
ers of the Jewish Church: Though they did not pro-  
ceed so far as to deprive Men of the Use of the Holy  
Scriptures, but only of the right Knowledge and Un-  
derstanding of them. This alone is a horrible Impiety,  
to lead Men into a false Sense and Interpretation of  
Scripture, but much greater, to forbid them the Read-  
ing of it. This is to stop Knowledge at the very  
Fountain-head; and not only to lead Men into Error,  
but to take away from them all Possibility of rectifying  
their Mistakes. And can there be a greater Sacri-  
lege, than to rob Men of the Word of God, the best  
Means in the World of acquainting them with the Will  
of God, and their Duty, and the Way to Eternal  
Happiness? To keep the People in Ignorance of that,  
which is necessary to save them, is to judge them un-  
worthy of eternal Life, and to declare it does not belong  
to them, and maliciously to contrive the Eternal Ruin  
and Destruction of their Souls. To



To lock up the Scriptures and the Service of God from the People in an unknown Tongue, what is this but in effect to forbid Men to know God, and to serve him; to render them incapable of knowing what is the good and acceptable Will of God; of joining in his Worship, or performing any Part of it, or receiving any Benefit or Edification from it? And what is, if this be not, to shut the Kingdom of Heaven against Men? This is so outrageous a Cruelty to the Souls of Men, that it is not to be excused upon any Pretence whatsoever. This is to take the surest and most effectual way in the World to destroy those for whom Christ died, and directly to thwart the great Design of God our Saviour, who would have all Men to be saved, and to come to the Knowledge of the Truth. Men may miscarry with their Knowledge, but they are sure to perish for want of it, p. 351.

With great Reason then does our Saviour denounce so heavy a Woe against such Teachers. Of Old, in the like Case, God by his Prophet severely threatens the Priests of the Jewish Church, for not instructing the People in the Knowledge of God, Hos. 4. 6. My People are destroyed for lack of Knowledge: Because thou hast rejected Knowledge, I will also reject thee; thou shalt be no more a Priest to me: Seeing thou hast forgotten the Law of thy God, I will also forget thy Children. God, you see, lays the Ruin of so many Souls at their Doors, and will require their Blood at their Hands. So many as perish for want of Knowledge, and eternally miscarry by being deprived of the necessary Means of Salvation, their Destruction shall be charged upon those who have taken away the Key of Knowledge, and shut the Kingdom of Heaven against Men.

And

*For which we condemn the Church of Rome. 139*

*And it is just with God to punish such Persons, not only as the Occasion, but as the Authors of their Ruine. For who can judge otherwise, but that they who deprive Men of the necessary Means to any End, do purposely design to hinder them of attaining that End? And whatever may be pretended in this Case, to deprive Men of the Holy Scriptures, and to keep them ignorant of the Service of God, and yet while they do so, to make a shew of an earnest Desire of their Salvation, is just such a Mockery, as if one of you that is a Master, should tell his Apprentice, how much you desire he should thrive in the World, and be a Rich Man, but all the while keep him ignorant in his Trade, in order to his being Rich; and with the strictest Care imaginable, conceal from him the best Means of Learning that, whereby alone he is likely to thrive and get an Estate.*

*These are severe Truths, and they fall heavily upon the Church of Rome; but they come with much greater Weight, upon such Protestants as would deprive a Nation of the free Use of the Scriptures: Because it is contrary to their own Principles, and is a corrupt Practice, for which, among others, they have separated from the Church of Rome. And let not any one think to avoid the Force of this Argument, by saying, That such of the Natives as can read, can read *English*, and if they be so disposed, they may freely read the Scriptures in the *English* Tongue; because there are some of the Natives (although the Number be but very small) who can read *Irish*, and yet do understand, and can read no other Language: Besides, the Scriptures should be published in *Irish*, for the Use and Benefit of the great Multitude of them, who do not understand *English*: For a Man is not acquitted from searching the Scriptures, and consult-*

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ing the Mind and Will of God therein, concerning his Duty and Happiness, because he cannot read; but he ought to get others to read the Word of God to him, and he should frequent the publick Worship where it is constantly read; and the Pastors of Christ's Church, to whose Care the Souls of the People are committed, are bound to read it to them. And how this can be done, without publishing the Scriptures in *Irish*, I cannot tell.

It might be expected, that every one who has the Conversion of the *Irish* at Heart, should incline to try this Method, from the Success which it had in former Times, whereof Sir *James Ware* gives an Instance in his *Annals of Ireland*, in the following Words, *Anno Domini 1571. & Anno Regina (viz. Elizabethæ) 13.* "This Year the *Irish* Characters for Printing, were first brought into this Kingdom, by *Nicholas Walsh*, Chancellor of *St. Patricks* in *Dublin*, and *John Kerne* Treasurer of the same: And it was ordered, that the Prayers of the Church should be printed in that Character and Language, and a Church set apart in the chief Town of every Diocese, where they were to be read, and a Sermon preached to the Common People, which was instrumental to convert many of the ignorant Sort in those Days.

Lastly, The Conversion of the *Irish* is not practicable, if we will not allow them the free Use of the Scriptures in their own Language.

If we would treat the Popish Natives, as Christians ought to deal with one another: The fair and honest, the proper and effectual Way to convert them, is to convince them, that their corrupt Principles and Practices are directly repugnant and contrary to the Will of God revealed to us in his holy



holy Word. But if we will not permit them to have the Use of this Book in their own Language, How can we in Reason and Modesty appeal to it for the Determination of our Differences in Religion? May not an *Irishman* justly answer? This Book is prohibited to me, it is lock'd up in an unknown Tongue, I must not judge for my self; wherefore, I hope you will excuse me, if I do not quit a Religion that I have been bred up in, for one that I must take upon Trust. Besides, if the Scripture and Liturgy must not be publish'd in *Irish*, we cannot perform the Offices of Religion to them in their own Language.

Upon the whole; if we would bring the popish Natives, to a sincere Profession of the true Religion, the Gospel Means must be used to that End. Other Methods have been tried in vain; sometimes Severities have been inflicted; but this way hath not succeeded with them, and hath never been successful in propagating the Truth. Other times, they have been neglected, and left to their own Delusions, and our Nation hath often been punished in kind for these Things, by feeling the cruel and barbarous Effects of those Tenets and Principles, from which they neglected to convert the Natives. One would think, that the Remembrance of those horrid Tragedies, which the Popish Religion hath acted in that Kingdom, were enough to warn and excite us to prevent the like for the future, least that an offended God should once more use them as Rods to chastise us, for neglecting a Duty which the Gospel of Christ, Charity to the Souls of Men, and our own Interest, both Temporal and Eternal, do oblige us not to neglect. Let the Wisdom of this World therefore be for once laid aside, and let us try how the plain

and honest, the mild and gentle Methods of the Gospel will succeed; which as they are most agreeable to the Frame and Constitution of Human Nature, so they have the best Claim and Title to God's Blessing, without which, all Humane Endeavours will come to nothing.

This is a Work so pious and charitable in itself, and tending so much to promote the publick Good, that it is worthy of the greatest Care, and best Endeavour of every true Protestant. And therefore, let us not defer it any longer, but set about it with that Zeal and Alacrity, which the Goodness and Importance of the Thing deserves.

If it were once heartily undertaken; if all those who are concerned to promote it, would put on a firm and vigorous Resolution of prosecuting it, there is great Reason to hope, that it would be soon accomplished: For although there may be some Difficulties in the way, yet we have many Advantages on our side, to help us in going thro' with it. Our Service, when performed in *Irish*, is very pleasing to the Natives, and much more acceptable than Prayers in an unknown Tongue; for Men love to understand their Prayers, as well as any thing else that they hear. Our Clergy far exceed the Popish Priests in Learning, Regularity, and a Capacity of doing good Offices to the People. We have the strongest Arguments taken from the Word of God, from plain Reason, and their own Senses, to convince them by. And we can urge them with the Promise of the Life which is, and of that which is to come. So that, one would think, it were not so difficult a Matter to prevail with the *Irish*, and to bring them over to the Established Church, as some do imagine. Indeed, if due use were made of the many

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Opportunities and Advantages which we have ; if the Benefits of their Conversion were set in a full Light before them ; and withal, if they were invited and encouraged, by kind and generous Usage, to unite with us, it is very probable, that they would soon be melted down into a Compliance, and that not only our Difference about Religion, but all our other unhappy Divisions would be taken away.

Other Nations have extended their Religion with their Conquests. In all other Countries, where the Reformed Religion is established, it hath spread much faster and wider among the Inhabitants, than in *Ireland*. The *Welsh* and *Highlanders* have embraced the Protestant Communion, but the *Irish* Natives continue still in Popery. When several Nations and Sorts of People happen to live together in one Kingdom or Commonwealth, they unite soon in one common Interest. The *British*, *Danes*, *Saxons*, and *Normans* have long since become one People, with respect to Religion and Civil Interest. But it is not so in *Ireland*. How comes this to pass ? Is it owing to the Nature of the Climate, or the Constitution of the People ? Is it impossible to convert an *Irishman*, and to reconcile him to the *English* Interest ? Or rather, Are there not some Defects and Mismanagements of our own side, that have hindred this Union ? I must neither wholly clear the *Irish*, nor lay the Blame altogether upon them. But, as for our part, the Causes of this great Misfortune, so fatal and pernicious both to the *British* and *Irish*, and so repugnant to the general Happiness and Welfare of these Kingdoms, are very evident and obvious.



*Due Care not taken to gain the Irish.*

They are not Protestants, because proper Methods have not been used to make them such. In all other Protestant Countries, the Popish Religion hath lost Ground apace, by instructing the People, and performing the Offices of Religion to them in their own Language. And the Reason why the Reformed Religion hath not made the same Progress in *Ireland*, is, because the same Means have not been duly used there.

As to Difference of Interest, which hath continued too long in that Kingdom, one would think, that for several Centuries after the *English* went into *Ireland*, it was not intended, the Natives should run into a Coalition, and become one People with them. The Design of their first settling there, seems to have been the Acquisition of larger Territories of Land to live upon, and not the Addition of a greater Number of Subjects to the Crown of *England*; which was a great Error in Politicks; and however it might serve the Interest of private Persons, brought little or no real Advantage to the Publick. And the fix'd and immoveable Resolution for some Ages, of pursuing the same Design, was the chief Cause that rendred the Reduction of *Ireland* so long and so difficult a Work. For all People have a natural Right to maintain themselves, and their Families, and to enjoy the Fruit of their own Labours, that so they may live as comfortably in this World, as they can: And since this must be done some where or other, they seem to have an Hereditary Title and Privilege to do it in their Native Country; which therefore they will not part with, without the greatest Opposition, and most obstinate Resistance. Sir *John Davis* (a very judicious Gentleman, and one who knew the Interest

terest of both the Kingdoms very well) assigns this, as one of the true Causes, which so long hindred the *Irish* from submitting; in his historical Relations published with Sir *James Ware's Annals of Ireland*.

“ The Defects (saith he) which hindred the  
“ Perfection of the Conquest of *Ireland*, were, the  
“ faint Prosecution of the War, and the Looseness [or Mismanagement] of the Civil Government. The *Irish* were generally reputed Aliens,  
“ or rather Enemies to the Crown of *England*;  
“ insomuch as they were not only disabled to  
“ bring any Actions, but they were so far out  
“ of the Protection of the Law, as it was often  
“ adjudged no Felony to kill a meer *Irishman*.  
“ This appears by sundry Records, wherein Judgment is demanded, if they shall be answered in  
“ Actions brought by them, p. 23, 24. And when  
“ they desired to be admitted to the Benefit and  
“ Protection of the *English* Laws, they could not  
“ obtain it, p. 25. And (as he proceeds) great  
“ Mischiefs did grow from this: It excluded them  
“ from being Subjects: And by being debarred  
“ from Trade and Commerce with Civil Men,  
“ and shut out of Towns and Cities, they were  
“ driven to Woods and Mountains, there to live  
“ in a barbarous manner.

This was not agreeable to the Practice of other Kingdoms and Common-wealths; the *Romans* not only allowed the Benefit of their Laws to the Nations whom they conquered, but also gave them the Freedom of *Rome*. *William* the Conqueror governed the *Normans* and *English* by the same Law. And *Edward* the 1st did communicate the *English* Laws to the *Welsh*.

And when Sir *John* (who was sent over to enquire into the State of that Kingdom, and to re-

146 *Our Religion will make them better Subjects,*  
port his Opinion of the fittest Means to be used for preventing any more Disturbances in it,) laid these Matters before King *James* the 1st, the *Irish* were immediately received into the Protection of the *English* Laws, and were allowed to have the Benefit and Advantage of them as well as the *English*. And his Majesty, with the Advice of the Privy-Council, did not exclude them in the *Ulster* Plantation, as they had been in the first *English* Colonies, with a Purpose to root them out, but made a mix'd Plantation of *British* and *Irish*, that they might grow up together into one Nation.

This was a good Step towards bringing them in, and making them good Subjects; but there was one Thing still wanting, and that was, their Conversion to the Protestant Religion, without which, they can never be reckoned true Friends to the *English* Government and Constitution, as it is now established. For, whatever some may pretend, he who believes the Pope's Supremacy, and that if his own Sovereign Prince should happen to be declared an Heretick, or excommunicate by the Pope, he not only may, but ought to do all that in him lies to deprive him of his Kingdom; to disobey his Laws; to oppose his Government; and to subvert all establish'd Rule and Order, both in Church and State, can never be esteemed a good Subject. So that we cannot be secure of the *Irish*, until they become Protestants; the want of which, unavoidably widens other Differences: For in order to preserve our selves from the pernicious Principles and Practices of Papists, we find it necessary to discourage and weaken the Popish Interest in *Ireland*; which cannot be done without using some Severity: And it being natural to Mankind, to dislike Severity, and to get rid of it as soon



*and take away their Dependence on Foreign Powers.*  
soon as they can; the Effect of their bad Principles, and of the Treatment which they meet with upon the Account of them, is, That they take all Opportunities of shaking off the *English* Government. When any convenient Juncture happens, they break out into open War; to suppress which, (as in all Civil Wars and Rebellions) the Publick sustains double Loss. They maintain a secret Correspondence with Foreign Princes, and do what in them lies to promote their Interest; hoping by their Assistance to recover their Country, and to have their Religion established. And when they dare not venture to take up Arms in their own Country, they enlist, in time of War, in the Fleets and Armies of our Enemies; and in time of Peace they help to People their Colonies abroad: Insomuch that *Ireland* is a Nursery to supply some neighbouring Popish Kingdoms with Men, when they have Occasion for them; by which Means the Crown of *Great Britain* and *Ireland*, loses a greater Number of Native Subjects, (who might be very useful in War and Peace, at Home and Abroad) than have been got by all the Popish Persecutions. So that in order to compleat and establish the Reduction of *Ireland*, and to render it a more useful Branch of our Monarchy, it is absolutely necessary that the Protestant Religion be propagated among the Natives. And as the Expence of effecting this might be easily born,\* so the Benefits and Advantages accruing thereby to Her Majesty, and to the whole Community, would be great and many.

If the *Irish* were converted to the Protestant Religion establish'd in *Ireland*, the Strength of Her Majesty's Dominions would be much increased.

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\* *The Yearly Charge of four Regiments, or the Expence of one Year's War in Ireland, would do it.* There

There are (as it is computed) at least 1200000 *Irish* Papists in that Kingdom; they are of a healthy and vigorous Constitution, and multiply as fast as any People in the World. Such a Number of Persons brought over to our Religion and Interest, would be no small Addition. Nay, as Matters stand between them and us, every Profelyte would be in effect two Persons gained to the Publick; for instead of serving the Interest of Foreign Princes, and promoting the Designs of our Enemies; they would become useful and sincere Members of the same Body Politick, and have the Common Welfare equally at Heart with our selves.

This would also very much tend to render the publick Peace of these Kingdoms more secure and lasting. All Fears and Jealousies would be removed from that Quarter, which is always gloomy and cloudy, and from whence Storms have often arisen. We should have less ground to be apprehensive of Popish Designs, if so many Instruments of executing them, were converted to a better Religion. We would be safe and easie in the Neighbourhood of those whose Principles are always dangerous, and have been sometimes pernicious to these Kingdoms. And Foreign Princes would lose that Interest in the *Irish*, whereby they have been capable, not only of embroiling us at Home, but also of attacking us with our own People Abroad.

By this Means also, *Ireland* would become more beneficial and advantageous to this Kingdom, than it is; even that great Profit which it brings to *England*, would be considerably augmented. The *Irish* Western Winds blow a great deal of good Wealth and Riches to this Country. It cannot be less than a Million every Year. For there is above  
half

148 *Their Conversion would encrease the Strength*

half a Million of the Annual Rent of *Ireland* spent here. The *Irish* Wool is another Article of great Advantage, every Shilling expended for it bringing at least Five Shillings of Gain. The Product and Manufactures of *England*, and Foreign Goods imported hither, have great Vent in *Ireland* : *English* Cloth, Hops, Salt, Cyder, Iron-Ware, Groceries, and *East-India* Goods, are sold in considerable Quantities there. The Inhabitants of that Kingdom consume every Year more than 100000 *l.* worth of Coals and Lead dug out of the Bowels of the Earth here. But if the Popish Natives of *Ireland* were made Protestants, most or all of these Branches of Profit, would be much improved and advanced : Barbarity and Popery would fall together, they would become a more polite, as well as more orthodox People ; and would make much greater Use of the Necessaries and Conveniencies of Life sent thither from *England*, than at present they do. Whereas the frequent Rebellions and Insurrections, which the Popish Religion and their Dependance upon Foreign Princes have rais'd in that Island, do not only deprive this Kingdom of these Benefits, but also put it to a vast Expence of Blood and Treasure, in reducing them to former Obedience ; so that what is gained in Time of Peace, is lost by the frequent Returns of War in that Kingdom.

And *Ireland* it self would be much improved, and receive great Benefit hereby. If the Natives were once brought to quit their Dependance upon Foreign Princes, and the Expectations founded thereupon, there is no doubt, but they would apply themselves more heartily to Labour and Industry, than generally they do at present ; by which means the Land would be improved, Trade  
would



would encrease, Rents would rise, and the Revenue of the Crown would be advanced.

And to mention no more, by the Conversion of the *Irish*, there would be added to the Church a great Number of Persons, who otherwise will not only be bred up in gross Ignorance and Superstition, but also have such Principles instilled into them, as will influence them to use all their Endeavours, to overturn our Constitution both in Church and State.

As these Considerations do much affect the Publick Interest of *England* and *Ireland*, so I make no doubt, but they will have their due Weight with all such as have the Welfare and Prosperity of the two Kingdoms at Heart.

But there are other Inducements to promote the Conversion of the *Irish*, which all pious and charitable Persons will especially lay to Heart. Every faithful Servant of Christ will consider, that there is nothing more becoming a Christian, nothing that can be less dispensed with, in one who believes a future State, than a zealous Endeavour to set forward the Salvation of Mankind, by bringing them to the Acknowledgment of the Truth. I might, if it were needful, give a Detail here of the many corrupt Doctrines, which the *Irish* Papists profess, and sinful Practices which they use, to the great Hazard of their immortal Souls: But they are well enough known. That which I would urge from thence is, that by converting them from their Superstition and Idolatry, we shall be the blessed Instruments of delivering their Souls from Darkness, and the Shadow of Death, and of bringing them to God; we shall recover them from the dangerous and miserable Condition wherein they are, into a safe and sure way to Salvation.

*This is a pious and charitable Work.* 151

Salvation. And to excite all Men to be zealous and active in so pious and charitable an Undertaking, God hath promised greatly to reward it.

*Dan. 12. 3. They that turn many to Righteousness shall shine as the Stars for ever and ever.* Nay,

our gracious God hath assured us, that if we be industrious and successful in this Duty, he will deal more favourably with our selves, *Jam. 5. 19, 20.*

*Brethren, if any of you do err from the Faith, and one convert him; let him know, that he who converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins.*

The great Love and Affection, that he shews for the Soul of his Brother, will move God, the Father of Spirits, and Jesus Christ, the great Lover and only Redeemer of Souls, to deal mercifully with his own Soul.

We have much Reason to be thankful to Almighty God, for the great Zeal and Piety of our Forefathers, in bringing about the happy Reformation in Religion here: If it had not been for their Diligence and Activity in asserting and propagating the Truth, it is very probable, that we had continued in the same deplorable State of spiritual Blindness and Ignorance in which the poor *Irish* are now involved; a just Sense of our Deliverance from Popish Darkness and Superstition, and of the many Benefits which we receive thereby, will influence us to imitate the laudable Piety of our Ancestors, and to perform the same good Offices to others, that we have received our selves.

But why should I use many Arguments to persuade any to set about this Work, when, as it may be hoped, the great Example and Success of this Duty in other Parts of the World, will animate and encourage us to undertake it. The

Primitive

Primitive Charity for the Souls of Men, seems to revive in some Persons ; the zealous Disposition of the first Christians appears in many now a-days, who use their constant and diligent Endeavours to propagate Christian Knowledge, and to enlighten the most distant Corners of the Earth. While they promote the Salvation of the most remote Nations, the Conversion of our Neighbours cannot with Decency be overlook'd any longer by us. Shall some Men spread the Truth with great Success abroad, and shall we neglect to do it at home, where we may not only behold with Pleasure the Fruit of our Labours, but also promote our own Interest and Security ? What *Paul* and *Barnabas* said to the unbelieving *Jews*, *Acts* 13. 46. may be applied to the *Irish* ; it was necessary that the Word of God should have been first spoken unto you. And indeed, it is extremely necessary in this Juncture ; as Affairs stand between them and us, it cannot, without the greatest Reproach, be put off any longer. The Succession of Popish Clergy is prevented by the Laws of *Ireland*. In some Places they are sensibly decreasing ; and if the Laws be put into Execution, the whole Order must be extinct within the Compass of a few Years. And Papists are excluded from any Office of Trust or Profit. Shall we then take their own Religion from them, and give them no other in its stead ? Shall we deprive them of their own Teachers, and not supply them with Pastors, at whose Mouths they may learn the Law ? Shall we depress them for not being Protestants, and at the same time, not endeavour to make them such ? The Concern which we have for the Temporal and Eternal Happiness of our Fellow-Creatures ; nay, the Regard which we bear to the Honour and Glory of our Church  
and



and Nation, will not permit to do that which favours so much of Irreligion and Inhumanity. Self-Preservation, indeed, not only allows, but obliges us to weaken and discourage the Popish Interest in *Ireland*; but this would be done with a much better Grace, if thereunto we added our Endeavours to convert them.

And it is not unworthy of our Consideration, that the *Irish* are a Nation, who have many valuable Qualities which recommend them to us, and render it very well worth our while, to endeavour to get them more firmly joined and united to us in the same Body Politick, *that so all the Parts may have the same Care one of another*: They are generally of a strong and vigorous Constitution of Body, which helps very much to fit them for any sort of Labour and Business: And by means thereof, they become excellent Soldiers, after a little Use and Practice; our Enemies can give the best Account of this, in whose Service, and particularly at *Cremona*, they have so far distinguish'd themselves, that they are reckoned the best Men in the *French* Army; and therefore there is singular Care, taken to keep up and recruit the *Irish* Regiments, that are now in *France*. They are remarkable for natural Affection, Hospitality, and Charity, which argues great Generosity of Mind. They are very teachable and tractable, and have Genius's capable of the best Improvement, if they had Opportunity for it. They have a great Inclination to Devotion and Piety, and are very susceptible of Religious Impressions. And when any of them are so happy, as to be made sensible of the Errors and Corruptions of the Church of *Rome*, and to have sound Principles instilled

154 *We should gain much by their Conversion.*

instilled into them, they become very good Christians, very loyal Subjects, and true Friends to our excellent Constitution in Church and State.

So that, if we would consider how much our Enemies should lose, and we should gain by the Conversion of the *Irish*; if we would impartially ponder, how much it would help to secure the *English* Interest, to promote the Trade and Commerce, to preserve the Peace and Quiet, and to augment the Power and Strength of Her Majesty's Dominions. In a Word, if we would seriously lay to Heart the many Benefits, both Temporal and Eternal, which would thereby accrue both to them and to us; we should be perswaded, without any further Delay, to fall heartily about it.

There is no doubt, but every good Christian will be of this Mind, and will not only put his own Hand to so useful and necessary a Work; but will also heartily wish, that the same God who commanded that the Gospel of Christ should at first be preached to the Nations in their own Language, may bless and prosper the Labours of all those, who endeavour to propagate the Truth by the same Means.

F I N I S.

*A Vindication of Arch-Bishop Usher's  
Opinion, concerning the Performance of  
Divine Offices to the Irish in their own  
Language.*

**T**H E great Success that *Bishop Bedell* had in converting many of the *Irish* under his Care to the *Protestant Religion*, by performing divine Offices to them in their own Language, is urged (and that very justly) as an Argument for using the same Means in carrying on that good Work; for, if any one (not considering that the Command of God, and the Nature of the thing, have rendred these Means absolutely necessary and indispensable) should alledge, that they are impracticable, and not like to be attended with Success, the good Effects of this pious Prelate's Labours may induce him to be of another Mind. And when he understands from the History of the Times, and some who are still living in the *Diocese of Killmore*, that he brought a considerable Number of *Irish Papists* into the Communion of our Church, by applying to them in their own Tongue, he may be satisfied from matter of Fact, that this is not so unlikely a Method of gaining them, as he might imagine.





the Coals, took that Opportunity (as appears from their Letters, and as it often happens on such Occasions) of misrepresenting *Bishop Bedell*, and the Course which he took with the *Papists*, to the *Lord Primate*, upon which he wrote to him thus. " The Course which you took with the "*Papists*, was generally cried out against; neither do I remember, in all my Life, that any thing was done here by ours, at which the "*Professors of the Gospel* did take more Offence, " or by which the Adversaries were more confirmed in their *Superstitions and Idolatry*. " Whereas I could wish, that you had advised " with your Brethren, before you would venture to pull down that which they have been " so long a building; so I may boldly aver, " That they have abused grossly both of us, who " reported unto you, that I should give out, " that I found my self deceived in you. What " you did, I know was done out of good Intention; but I was assured that your Project " would be so quickly refuted with the present " Success and Event, that there would be no " need that your Friends should advise you to " desist from building such Castles in the Air.

It may be observed here, that this Charge against *Bishop Bedell* being expressed in general Words, no Man can infer from them, what that particular Course taken with the *Papists* was, for which he was so much blamed; and therefore it cannot be certainly concluded, that his Performance of divine Offices to the Natives in *Irish* was the Occasion of these Animadversions; nay, it is very plain from the Letter it self, that it was not: For that being the only Language understood by many of them, surely

the Professors of the Gospel, that is, Protestants, who condemn the Church of Rome for locking up the Scriptures, and celebrating the publick Worship of God in an unknown Tongue, could not take Offence at Bishop Bedell for the contrary Practice. And this could not be the only thing done by any Protestant in that Primate's Life-time, at which they had taken most Offence. Any one who considers that Queen Elizabeth had ordered the New Testament, and Book of Common-Prayer, to be translated into Irish; and King James I. that the Service should be constantly read to the Natives in that Language, will not be apt to think, that the Professors of the Gospel should take such Offence at it. Besides, it cannot be imagin'd, that Arch-Bishop Usher should be of the Opinion, that nothing did more confirm the Popish Natives in their Superstitions and Idolatry, than the sacred Offices of our Church in the Irish Tongue; which are so far from having any such Tendency, that they are admirably fitted to Ends and Purposes quite contrary: unless it be supposed, that the Irish Language hath a secret Faculty of changing the Nature of things, so that Prayers and Supplications to God alone, through the Merits of Jesus Christ, when pronounced in Irish, are immediately turned into Petitions and Addresses to Saints and Angels. And therefore, it is not to be doubted, but these Expressions, which dropt from the Arch-Bishop's Pen, were owing to some Misrepresentations that had been made of Bishop Bedell, as will further appear from the following Answer which he sent to that Letter. " My Lord, All this  
 " is a Riddle to me. What Course I have ta-  
 " ken with the Papists; what I have done, at  
 " which



" which the *Professors of the Gospel* did take such  
 " Offence, or the Adversaries were so confirmed :  
 " What it is that I have adventured to do, or  
 " what Piece so long a building, I have pulled  
 " down ; what those Projects were, and those  
 " Castles in the Air so quickly refuted with pre-  
 " sent Success, as the *Lord* knows I know not.  
 " For truly, since I came to this Place, I have  
 " not changed one jot of my Purpose, or Pra-  
 " ctice, or Course with *Papists*, from that which  
 " I held in *England*, or in *Trinity College*, or  
 " found (*I thank God*) any ill Success, but the  
 " Slanders only of some Persons discontented  
 " against me for other Occasions.

And we shall be further confirmed, that this  
 was not the *Arch-Bishop's* Intention in this Para-  
 graph, if we take but a short View of his Princi-  
 ples and Practice with respect to this same Point  
 on other Occasions ; from which we shall be  
 fully convinced, that he could not disapprove of  
*Bishop Bedell's* Application to the *Irish* in their  
 own *Language* without manifest Inconsistency.

In the Articles of the Church of *Ireland*, agreed  
 upon by the Convocation, *Anno Domini* 1615.  
 (which he was appointed to draw up, being then  
 a Member of the lower House) it is asserted,  
 " That the Scriptures ought to be translated out  
 " of the Original Tongues into all Languages,  
 " for the common Use of all Men. Since there-  
 fore *Bishop Bedell's* Practice was agreeable to  
 this Doctrine, it is not probable that *Arch-Bi-*  
*shop Usher* should disapprove of it.

In the Answer that he wrote to *Malone's Chal-*  
*lenge*, in the Year of our *Lord* 1624, he expostu-  
 lates thus with that *Jesuit* concerning Praying  
 in an unknown Tongue, p. 8. " By *St. Paul's*

“ Order, who would have all things done to  
 “ Edification, *Christians* should pray with Un-  
 “ derstanding, and not in an unknown Lan-  
 “ guage: as may be seen in the 14<sup>th</sup> Chapter of  
 “ the 1<sup>st</sup> Epistle to the *Corinthians*. The Case is  
 “ now so altered, that the bringing in of a  
 “ Tongue not understood, (which hindred the  
 “ edifying of *Babel* it self, and scattered the  
 “ Builders therereof), is accounted a good Means  
 “ to further the edifying of your *Babel*, and to  
 “ hold her Followers together. Now *English*  
 Prayers being as little understood by many of  
 the *Irish*, as *Latin*, this Argument holds as  
 strongly against the one as the other; and there-  
 fore it can hardly be supposed, that so learned  
 and so good a Man would blame *Bishop Bedell*  
 for giving them an Opportunity of understanding  
 their Prayers, and thereby redressing a Grievance,  
 for which he justly found so great Fault with  
 the *Church of Rome*.

In another Book, called *The Religion of the anti-*  
*ent Irish*, which he wrote in the Year of our  
 Lord 1631, and two Years after this Letter (“ In  
 “ hope, to use his own Words, That if, unto  
 “ the Authorities drawn out of *Scriptures* and  
 “ *Fathers*, a true Discovery were added of that  
 “ Religion which anciently was professed in that  
 “ Kingdom, it might prove a special Motive to  
 “ induce his poor Country-Men to consider a little  
 “ better of the old and true way from whence  
 “ they had been misled) he proves from *Sedulius*,  
*Claudius*, *Columbanus*, all Natives of *Ireland*; from  
 a Book attributed to *St. Patrick*; and from *Bede*,  
*St. Chrysostom*, and *Boniface Arch-Bishop of Mentz*,  
 that of old the *Irish Laity* as well as *Clergy*, ex-  
 exercised themselves in Reading of the *Scriptures*,  
 and

and were satisfied that they had a Right so to do. But what Force this Argument could have to persuade the *Irish* of his own Time to return to the old and true way from which they had strayed, if he was for depriving them of the Use of the *Scriptures* in their own *Language*, I do not understand.

Thus from the Contents of the Letter it self, and from the Scope and Tendency of the Arguments that *Arch-Bishop Usher* used to convince the *Irish Papists* of their Errors, it is evident, that he could not shew any Dislike of *Bishop Bedell's* Application to them in their own Language, without involving himself in a Contradiction. But to put this matter beyond all doubt and Controversie; from the following Instance it will manifestly appear, that he was so far from being against the Performing of *divine Offices* to the *Natives* in their own *Tongue*, that he took special Care to have it done in his own *Diocese*; of which I shall give an Account here in the Words of *Dr. Parr*, his own *Chaplain*, as it is related by him in the Life of *Arch-Bishop Usher*, p. 90, 91.

“ I never heard he ordained more than one  
 “ Person, who was not sufficiently qualified in  
 “ respect of Learning, and that was in so extra-  
 “ ordinary a Case, that I think it will not be a-  
 “ miss to give you a short Account of it: There  
 “ was a certain *English Mechanick*, living in the  
 “ *Lord Primate's Diocese*, who constantly fre-  
 “ quented the *publick Service* of the *Church*, and  
 “ attained to a competent Knowledge in the  
 “ *Scriptures*, and gave himself to read what Books  
 “ of practical Divinity he could get, and was re-  
 “ puted among his Neighbours and *Protestants*  
 “ there-



“ thereabouts, a very honest and pious Man;  
 “ this *Person* applied himself to the *Lord Primate*,  
 “ and told him, that he had an earnest Desire  
 “ to be admitted to the *Ministry*; but the *Bishop*  
 “ refused him, advising him to go home, and  
 “ follow his Calling, and pray to *God* to remove  
 “ this Temptation; yet after some time, he re-  
 “ turns again, renewing his Request, saying, he  
 “ could not be at rest in his Mind, but that his  
 “ Desires towards it encreased more and more;  
 “ whereupon the *Lord Primate* discoursed him,  
 “ and found, upon Examination, that he gave a  
 “ very good Account of his *Faith and Knowledge*  
 “ in all the main Points of *Religion*. Then the  
 “ *Bishop* questioned him further, if he could speak  
 “ *Irish*, for if not, his *Preaching* would be of little  
 “ use in a *Country* where the greatest Part of the  
 “ People were *Irish*, that understood no *English*.  
 “ The Man replied, that indeed he could not  
 “ speak *Irish*, but if his *Lordship* thought fit, he  
 “ would endeavour to learn it, which he bid  
 “ him do, and as soon as he had attained the  
 “ *Language*, to come again, which he did about a  
 “ Twelvemonth after, telling my Lord, that he  
 “ could now express himself tolerably well in  
 “ *Irish*, and therefore desired *Ordination*: where-  
 “ upon the *Lord Primate* finding, upon Exami-  
 “ nation, that he spake Truth, ordained him ac-  
 “ cordingly, being satisfied that such an ordina-  
 “ ry Man was able to do more good than if he  
 “ had *Latin* without any *Irish* at all; nor was the  
 “ *Bishop* deceived in his Expectation, for this  
 “ Man, as soon as he had a Cure, employed his  
 “ Talent diligently and faithfully, and proved  
 “ very successful in converting many of the  
 “ *Irish Papists* to our Church, and continued la-  
 “ bouring

“ boursing in that Work, until the *Rebellion* and  
 “ *Massacre*, wherein he hardly escaped with Life.

And thus having given an Account of *Arch-Bishop Usher's* Opinion concerning the Performance of *Divine Offices* to the *Irish* in their own *Language*; I shall briefly mention some *Progress* that hath been made, since the first Edition of this Book, towards promoting that Work.

Forasmuch as the Want of *Common-Prayer-Books*, and other pious and edifying *Treatises* in the *Irish Language*, had rendred it impracticable to make a general Application to the *Popish Natives of Ireland*, according to the *Laws and Constitutions* of that *Church and Kingdom*. And since it might be reasonably presumed, that an Endeavour to remove so great an Obstacle of their Conversion, would not be unacceptable to any true *Protestant*; it was resolved to publish a new *Translation of our Liturgy in Irish*: And several Persons of great Worth and Eminence in that Kingdom being acquainted with the Design, approved of it; for *Arch-Bishop Daniel's Version*, publish'd in the Year of our Lord 1608, being out of Print, and some *Additions* made to the *Liturgy*, and several Matters altered in it since that Time, it was thought fit that a new *Translation*, adapted as much as might be to the Capacities of the common People, should be published with all convenient Speed. In order to that, this Work was begun immediately, and, in a short time, finish'd, with the Assistance of several *Natives* skilful in that *Language*. Then it was submitted to the Censure of some of the *Bishops of Ireland*, and was also revised by several in that Kingdom, who understood *Irish*, and were fit to be consulted with on that Occasion. The

*Book* being thus prepared for the Press, and approved of, it is now printed, as also the *Church-Catechism* distinct, and an useful *Exposition* thereof, of each Six Thousand. And that the *British* might partake of the Benefit of these *Books* as well as the *Irish*, and that either of them might be accommodated with some Means of learning the Language of the other, it was thought fit to print them in both Languages, having one Column in *English*, and the other in *Irish*; and to add the Elements of the *Irish Language* in *English* only, by which Means effectual Care is taken to propagate the *English Tongue* among the *Natives*; since in order to read *Irish*, by the Help of these Books, it will be first necessary to understand *English*.

The Expence of the whole Work (including the short History of the Attempts to Convert the *Popish Natives* of *Ireland*) amounts to more than 800*l.* whereof little more than the Half hath been received, as appears by a stated Account of the Charge and Subscriptions laid before and approved of by several *Gentlemen*, nominated to be Receivers of Benefactions to this Design. And of this I thought it requisite to make mention here, not only to prevent any Misrepresentations that may be made of this Affair, as often happens in cases of this Nature; but also to satisfy the worthy Persons who have contributed to it: whose Expectations, as I have endeavoured to answer in this Service, so I reckon my self obliged to take this and all other Opportunities of making most thankful Acknowledgments to them for contributing bountifully to a Design tending so much to the Glory of God, the Prosperity of these Kingdoms, and the Security of the



the Protestant Religion in general, as well as the Safety and Tranquillity of *Ireland* in particular.

As for such as are against the Instruction of the *Irish* Natives in their own Language, I would once more beseech them to consider seriously, whether this their Opinion be not contrary to express Rules and Directions given in the *Gospel*, for carrying on Works of this kind, as well as to the Reason and Nature of the thing, and to the Practice of the *Universal Church of Christ*. And if they cannot be perswaded to try this Method themselves, at least it might be expected, that they would not hinder or discourage others.

They who propose, that *Charity-Schools* should be erected for the Instruction of the *Irish Children* in the *English* Tongue, and the Protestant Religion, but that no Application should be made to the Adult in their own Language, because this would be a Means of continuing it, would do well to consider, whether a Christian ought to be more concerned for the Propagation of the *English* Language, than the Salvation of *Irish* Souls. We ought to take Care of the Old as well as of the Young: Religion and Humanity oblige us equally to both; and therefore if we should neglect the one Half of our Charge, we can have the less Hope that God would prosper our Endeavours about the other. Our *blessed Saviour* hath commanded, that his Sheep should be fed, as well as his Lambs; and he hath told us, that we are his Friends, if we do whatsoever he hath commanded us. Besides, in the Conversion of a Nation, it is the most natural Method to begin with the *elder sort*; because, if we should bring them to the Acknowledgment of the Truth, or if we should only draw them to a good liking of  
our

our Religion, we might hope, that they would more readily give their Children to be instructed by us. Whereas, if we wholly neglect the Old, and instead of gaining their Affections, irritate and exasperate them, (which an open Attempt to abolish their Language would certainly do) we shall find it very difficult to prevail with them to send their Children to such Schools.

If it should be said, That this Work may be deferred to a more convenient Season, at least until the Convocation and Parliament meet: They who are for putting off necessary Duties to a more convenient Season, are like *Felix*, seldom heard ever to discharge them. But why should nothing be done before those Bodies meet? Can it ever be unfit or unseasonable in a Kingdom, where the Protestant Religion is established, to preach the Gospel, and to perform divine Offices to the People in a known Tongue? It cannot be said, that we want the Authority of Parliament or Convocation to warrant us for taking this Course with the *Irish*; for our Laws and Canons require that it should be done, as may be seen in our Articles, (which are confirmed by Act of Parliament, and are consequently Part of the Laws of *Ireland*) and in the 8th and 94th Canons; and in an Act passed the 8th Year of Her Majesty's Reign, intituled, *An Act for Explaining and amending an Act, intituled, An Act to prevent the further Growth of Popery*. And it is hoped, that we shall never be so unhappy as to have a Convocation or Parliament in that Kingdom, which, with the Council of *Trent*, will debar the People of the free Use of the Scriptures or Offices of Religion in the vulgar Tongue, whatever some may expect. Besides, who knows

knows when these Bodies may meet, at what Time Her Majesty may think fit to bring them together, or whether there may be any need of their assembling for some Time? Shall we then put off a Duty of so much Importance to the Souls of Men to a future Contingence, to a Time we know not when? It were even as justifiable to lay aside *English* Prayers and Sermons for a while; for the *Irish* have a Right to the Ordinances of Religion as well as the *English*, and they have much greater need of them. If the Church of *Rome* be so corrupt and degenerate as our Homilies and Articles, nay, as the Scriptures represent it, no Time should be lost in converting Papists from it. Either the Protestant Religion, in its greatest Purity, is not so sure and safe a way to Salvation as we pretend, or we are not good Protestants, if we neglect any Opportunity of bringing as many as we can to the Knowledge and Profession of it.

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known when the House met at  
the time the Minister was  
being taken into custody. It  
was not of their own volition  
that we took part in the  
taking of the oath of Allegiance  
to the State we know not where  
even as I believe in my heart  
and conscience for a while. For the  
rights of the Old States of Virginia  
the people and the Government  
of them. In the Church of England  
and elsewhere as the Ministers and  
the people are reported to be  
themselves in the presence of the  
Bible and the Protestant Religion  
is not to be said in the  
fact. The people are the  
people of the State of Virginia  
and the people of the State of Virginia



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## APPENDIX

Concerning the  
Irish Character:

**A** Translation of the *English* Liturgy into *Irish* being now in Press, and Six Thousand Copies of it Printed in the *Irish* Character, as far as the office of Baptism; I find it necessary (for the satisfaction of such, as are of Opinion, that it had been more expedient, to have Printed it in the *English*, or *Roman* Character) to assign the Reasons, which induced me to make use of the *Irish* Character.

The **I R I S H** Alphabet Consists of  
these 18 Letters.

a. b. c. d. e. f. g. h. i. l. m. n. o. p. r. s. t. u.

a. b. c. d. e. f. g. h. i. l. m. n. o. p. r. s. t. u

**T**Hese Letters are the same with the *English*, except d, f, g, r, s; which also bear no small resemblance to the same Letters in *English*:  
A And

And therefore when they are used in a Language which one understands, and is well acquainted with, they are known at the first view; as will appear by the following Example.

For though I be free from all men, yet have I made my self a servant unto all, that I might gain the more.

And unto the Jew, I became as a Jew, that I might gain the Jew; to them that are under the law, as under the law, that I might gain them that are under the law; 1 Cor. 9. 19. 20.

In the *Irish* Language there is much use made of Vowels, and far less of Consonants than in the *English*: And frequently where Consonants are used, *h* is added sometimes to mollify their Sound, sometimes to turn them into an Aspiration, and sometimes to extinguish altogether the Pronunciation of a Consonant: By which means it makes a Ninth part of the Language, and would take up a great deal of room in very many Words, if it were set down at large. *e. g.*

Ḃ dhē bhī do bhriathar no dhionhabharthaeh  
shamh.

Ḃ dhē bhī do bhriathar no dhioncabarthaeh sam.

For this Reason, it is neither Printed nor Written immediately before or after a Consonant, but noted by a Point over the Consonant, to which it is added; as *ḃ*, with a Point thus over it, stands for *bh*. And by this expedient, as the ninth part of the charge of Printing is saved; so the whole Word is represented in less bulk to the  
Eye,



Eye, whereby the Language is rendered much more easy to be Read, than when the h's are set down at large; this is confirmed by the Experience of such, as have skill in the Language, and will evidently appear by comparing the Words above written with one another.

In the next place there are many compositions of Letters in *Irish*, which have not the same force in *English*. *bh* and *mh*, are pronounced sometimes as *v* Consonant. *dh* and *gh*, have sometimes the pronunciation of *y*, and sometimes a peculiar pronunciation, not used in other Languages. *yh* and *th* have only the force of an Aspiration. And when *f* and *h* are joined, they both lose their Sound. Upon these accounts it is expedient to use a Character at least somewhat different; because one who is Learning to Read the *Irish* in the *English* Character, is very much perplexed, when, almost in every Word, he must be obliged to take notice, that they have a different force in the *Irish*.

This being premised, it will be manifest, that there is no Font of Letters now extant in *England* or *Ireland*, in which it would be so fit to Print the *Irish* COMMON PRAYER BOOK, in order to answer the End for which it is designed, as that provided by Mr. *Boyle*, in which it is now a Printing.

For in the first place, as I have already observed, *h* is always noted by a Point over the Consonant to which it belongs; and this prevents the great length of Words, which would otherwise very much clog and encumber the *Irish* Language, and render it very difficult to be Read by Learners, and especially by such as cannot Speak it beforehand.

And then the difference of the Characters, although it be but small, will prevent the Readers having the same Idea of their Force in the *Irish* Language, which they have in the *English*.

It is objected, I know, that every one will not be ready to learn an Alphabet; and that such as know the *English* Alphabet, have no more to do, but immediately to enter upon Reading of *Irish* in the *English* Character. But these objections are made by such as are not well enough acquainted with the *Irish* Character and Language, and they proceed wholly from want of Skill and Knowledge in them both. For although the Figure of Six *Irish* Letters may differ from the *English*, yet their Dissimilitude is so very small, that whoever knows the *English* Alphabet, may be also Master of the *Irish* in less than an Hour. And as to the other part of the Objection; any one, who will be pleased to make the trial, will find, that although he can Read *English* in the greatest perfection, yet he shall not be able to Read *Irish* in the *English* Character, without first learning the Elements of the *Irish* Tongue, and understanding the Power of their Letters, and of the several compositions of them; to which purpose, he will find the *Irish* Character much more useful and subservient, than any other.

For these Reasons, no doubt, the *Irish* Character hath been used by the best judges in this matter. When the *New Testament*, and *Common Prayer* were Printed in *Irish*, in the beginning of the last Century, there were two Arch-Bishops, and one Bishop of *Ireland*, and Mr. Kearney, Treasurer of *St. Patricks* there, concerned in the Work, who all understood the Language very well; and therefore must be supposed to know the fitness of the

the Character in which the Language should be Printed. And they Printed those Books in the *Irish* Characters, which Queen *Elizabeth* had some time before sent to *Ireland*, at her own Charge, for that End.

These Characters were lost or destroyed in the great Rebellion ; and therefore, when Mr. *Boyle*, resolved to Print the whole BIBLE in the *Irish* Tongue, he had a Font of *Irish* Types, cast on purpose; which belike so great a Man would not have done, without being first well assured of their usefulness. And after he had got the whole BIBLE Printed in Them, he sent several Copies to the *Highlands*, (where as I am credibly informed by some Persons of great Honour and worth, who are Natives of that Country) they are useful, and much valued ; as being easy to be Read, and also being remaining badges of their Nation, of which they have no small Opinion. And the difference between them, and the *Irish* BIBLES, Printed in the *English* Character, in *Octavo* is plainly this ; that the *Quarto*'s are more legible, and better adapted to the Language, and the *Octavo*'s cheaper and better fitted to the Purses of common People. This I know, that in *Ireland*, the *Highlanders* can Read the BIBLE, in the *Irish* Character ; the difference of the *English* and *Irish* Characters being so small, that there is no difficulty in so doing ; and it is strange that the same thing should be easy, and intelligible to a *Highlander* in *Ireland*, which is otherwise in the Northern Part of great *Britain*.

The Reasons hitherto mentioned for Printing *Irish* Books in the *Irish* Character, are taken from the Nature and Idioms of the Language. There is one Argument still remaining, which will go very far,



far, and have great Weight with any one; that seriously considers of the most effectual Method of Converting Men to the Truth; and that is, that the *Irish* Character is more acceptable to the *Irish* Nation, than any other. It hath been used by that People for many Ages, they are therefore very fond of it, and like Books written in it, much better than in any other Letter. I have been told by some Persons Worthy of Credit, that several of the *Irish* Natives have refused to Read the *Irish* Bible in the *English* Character, when they would at the same time read it in the *Irish*. I know from my own Experience, that they have a great Value for Books in the Language and Character of their own Nation: Religious Treatises, especially, come with Advantage to them in this manner, for they Love any thing that is *Irish*, because it gives them hopes of keeping up their Nation. This, I question not, is the true Reason, why they sent from far and near for a small Volume of Sermons Printed in their own Language and Character last Year, and why it was handed about, and much Read among them. Even the Protestant Gentlemen of that Nation, have not a mind that the Character should be disused, and some of them, who justly deserve great Respect and Esteem, have signified little less to my self. And therefore, it is not Expedient, to disgust them in so small a Matter. The Truth will without doubt, meet with much Opposition; many will not only be loth to admit it, but think themselves concerned to resist it; and therefore it should be proposed to them with all imaginable Advantages; They, whose Temporal Interest it will be, to withstand the Progress of the Protestant Religion, will be sure to use all their Endeavours to prejudice others

thers against it, and raise many Objections against the manner in which it is presented to 'em. They will labour to make them believe, that we have a design to destroy both their Church and Nation: and Popish Emissaries, will probably take an Opportunity, if we should forbear the use of their own Letters, to supply them with *Romish* Books in their own Language and Character from *France, Spain, Flanders, or Rome*, where there are *Irish* Presses. And therefore it seems more adviseable to make this Condescension to their Prepossessions, and Infirmities, as *St. Paul* did in other Cases, *1 Cor. 9. 20, 21, 22. Unto the Jew, I became a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak: I am made all things to all Men, that I might by all means save some.*

Finally, it is not unworthy our Consideration, that by disusing the *Irish* Character, we shall be likely to lose the Benefit of such Old Manuscripts, as are Written in that Language, and which are considerable in the Opinion of *Mr. Lluyd*, and others.

*A Specimen of Irish in the English Character.*

Ar a nadhbharfin a dubhradar a bhraithreacha-  
san ris; Fag so, agus imthigh go tir Iudaighe, do  
chum go bhfaicfidis do dheisciobail fos na hoibrea-  
cha do ni thu.

Oir ni dheunann neach ar bith ein ni a bhfolach,  
agus, iarrus e fein do bheith oirdheirc: ma ni tu  
iad so, foilligh thu fein fos ann. *Eo. 7. 3, 4.*

*We have Read Mr. Richardson's Appendix, concerning the Irish Character; and do entirely approve of his Reasons, for making use of it, in Printing the Liturgy, and other Books in the Irish Language. Witness our Hands, June 18th. 1712.*

**Geo. Hickes.**

**Edm. Gibson.**





